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39, No. 36

JUNE 5, 1957

CENTS

Laborers in the Vineyard

THE FIRST HALF of the Senior High band concert was over. Now came the time to give the band sweaters to the seniors who would graduate in June. The band director told the audience of his admiration and respect for these seniors, and gave out the sweaters with the school emblem.

I noticed that two girls who had joined the band in the fall of their senior year and had cymbals and bells had received sweaters. They got equal recognition with those who had attended band rehearsals regularly four times a week for four years, who had devoted hours to practise, had given up every Saturday afternoon during football season to play for games and had persevered under the leader's often harsh criticism and very high standards.

"IT DOESN'T SEEM fair," I murmured to myself, "when those who give less receive as much." Then I recalled Jesus' parable of the vineyard owner who hired laborers early and late in the day, and paid all equally.

As the young musicians continued the concert I saw, beneath the apparent injustice of the situation, that those who had studied the longest under this leader had indeed been rewarded most richly—not by the gift of a sweater, but in their appreciation and understanding of good music, in the skill acquired on their instruments, and in the satisfaction of having given loyal service to their school.

—ISOBEL [illegible]

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THE CHURCH IN THE NEW

Former Red prisoner gets red hat

Three Roman Catholic cardinals had been imprisoned by Communist governments in eastern Europe. Cardinal Stepinac of Yugoslavia was released from jail in 1951 after having served five years of a 16-year sentence, but is still reported under house arrest in a Croatian village. Cardinal Mindszenty of Hungary had a few weeks of freedom during the October revolt, has since taken refuge in the American embassy in Budapest. The Hungarian government says it has no objection to his leaving the country, but will under no circumstances permit him to resume his church functions.

Poland's Stefan Wyszynski spent three years in Communist prison, was released last October after the regime of Wladyslaw Gomulka seized the reins in Poland. Last month he became the first high-ranking prelate to visit Rome after having been interned in a Red prison. He received the red hat, insignia of his church office, from Pope Pius in a ceremony at the Vatican. He had been elected to the college of cardinals in 1953, but had not previously been able to journey to Rome to be invested with the office.

Polish Catholics offered co-existence

Poland's large Roman Catholic majority had won concessions from the Gomulka government. New bishops had been appointed without Red interference and an informal agreement made about religious education in schools.

Future status of the Roman Catholic Church is still uncertain, but "I am prepared for anything," Cardinal Wyszynski told a Rome audience. He said he would return to Poland soon.

Earlier Polish Party Chief Gomulka had stated in Warsaw that relati[ons] tween the government and the [church] will depend largely on the church "[co]ing together with us." He sugges[ted] existence of believers and non-be[lievers]. That doesn't exclude "certain [dif]forms of ideological struggle," G[omulka] continued, "but it should exclude p[hysical] warfare between the opposing view[s]."

Status of Poland's Lutherans [re]mained clouded, but famed Holy [Cross] Church in Warsaw was recently r[e]to church use. Destroyed during t[he] it had been rebuilt with church fu[nds] was then requisitioned by the gove[rnment] for secular purposes.

Wrigley reinstated by synod

In three widely publicized "[heresy] trials" the ULCA Northwest Syn[od] last year found two pastors guilty o[f] trinal deviation" and had droppe[d] from the ministerial roll. George P[.] Jr., entered secular work. Vict[or] Wrigley's resignation was refused [by] congregation, Gethsemane Chur[ch] Brookfield.

A Northwest Synod resolution h[as] open the door for the return of t[he] pastors. During the past year, Mr. [Wri]ley met several times with the s[ynod] examining committee, submitted a [state]ment of faith which the committee [found] acceptable.

At its Appleton convention last [June] the Northwest Synod heard Mr. W[rigley] state his "honest sorrow and repen[tance] for any actions where there had [been] "lack of Christian love" and pa[st]. On recommendation of the exa[mining] committee, convention delegates w[ith] a dissenting vote welcomed Pastor [Wri]ley back into the synod.

sen still stays in China

ive years ULCA Missionary Paul tensen had languished in a Chinese nist prison on charges that he had U.S. "spy." On his release last Missionary Mackensen still had ed a desire to remain in China to contribute" to the "peace, happi- welfare of the Chinese people." r that he might find work in the ed land, he tendered his resigna- the ULC Board of Foreign Mis-

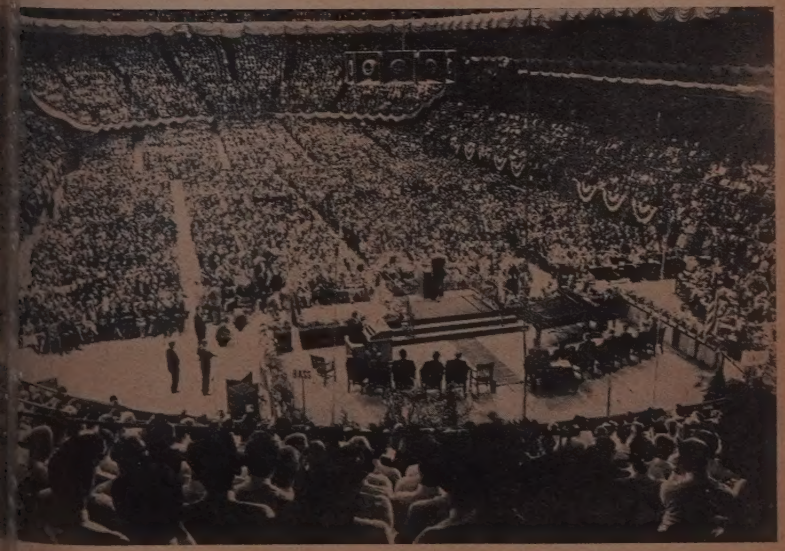
month the Rev. Shiro Aoyama faculty of Japan's Lutheran Semi- as a member of a 15-man Japanese ion which toured China. He vis- Mackensen in his Shanghai hotel request of the BFM, urged him to to the U.S.

long Kong, Pastor Aoyama re- his mission a failure. Mr. Mack- had "resisted" appeals that he return home. The young missionary was in good health and "not gloomy," the Japanese pastor said. He refused to express an opinion as to possible brain-washing, adding that Pastor Mackensen is still unemployed, but lives in "quite nice" quarters at a hotel near Shanghai's Central Park.

Graham packs Garden

On the sixth evening of his projected six-week revival campaign in New York's Madison Square Garden, Billy Graham's "crusade" passed the 100,000 mark in attendance. The "standing room only" sign had been out on the opening night and again on the first Sunday evening. Dr. Graham said that the early response was unusual, since the campaigns usually had built up interest and attendance as they went along.

Hundreds surged forward each evening to make their "decisions for Christ"



CROWDS JAM GARDEN FOR GRAHAM CRUSADE
Hundreds couldn't get in on the opening night

at the evangelist's call. More than 4,000 such commitments were recorded during the first week. Those interviewed by the Graham team's counselors were listed only as "inquirers" rather than converts, after consultation were referred to local churches of their choice. A "telephone ministry" in conjunction with the crusade had also resulted in "quite a few" callers making decisions over the 'phone, crusade officials said.

Church upholds public schools

"Unalterable opposition" to use of public funds for private or parochial schools was voted unanimously by delegates to the 169th General Assembly of the Presbyterian Church in the U.S.A., held in Omaha last week. A report by a special committee said "any attempt of the church to withdraw from its responsibility to the public schools is in contradiction to the Reformed tradition."

Dr. Ganse Little, of Pasadena, Calif., president of the denomination's Board of Christian Education, said it was "high time" for the Presbyterian Church and the "Protestant Church as a whole to resist and refute by work and deed the charges, overt or implied, that the public schools are godless."

Parochial education, Dr. Little said, "is a kind of brain-washing." He defended the right of parents to send their children to private schools, but said he opposed Protestant parochial schools because "they result in a withdrawal of the sources of Christian influence from the public school."

The report rejected free bus transportation and free textbooks for parochial pupils, and other "indirect" benefits, as "another misuse of public funds." Dr. Paul Calvin Payne, retiring secretary of the education board, headed the committee.

Ask silence on integration

Delegates heard a resolution f... all-white Birmingham Presbytery ... the assembly to "refrain from ... recommendations in the area o... and cultural relations." The A... group objected strongly to public... the 1956 Assembly's pronou... which called on all Presbyterians ... complete desegregation in their ... churches, communities and in the ... It also advocated ending of re... clauses in real estate transactions.

Such statements fail to underst... racial problem "as it specifically e... the South," the Birmingham plea c... Before further pronouncements ar... there should be "personal visits a... cussion with white and Negro lead... Birmingham so that recommen... may be "realistic," the resolution ...

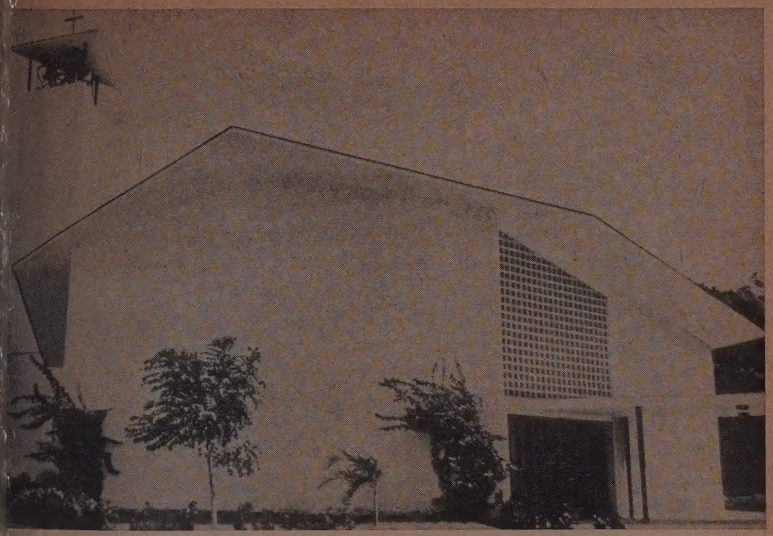
The Assembly responded by a... a statement which reiterated an... forced its previous firm stand agai... regation and which emphasize... "scope and urgency" of racial pro...

The 885 delegates to the As... stood and sang the Doxology wh... voice vote it unanimously endo... proposed merger with the United P... terian Church. The United Presby... are expected to vote similar appr... their New Concord, Ohio, conv... later this month.

Urges clean-up of ministry

Professions such as the law and ... cine have set standards for their ... titioners, Frank Ketcham, Washing... torney, told a convocation at New ... Union Seminary this month. S... qualifications should be set before a... may call himself a "minister," he ...

"Charlatans and frauds . . . wh... God as an avenue of profit to the ... ment of other human beings" sho...



NEW LUTHERAN CHURCH OF RESURRECTION IN CARACAS, VENEZUELA
ran World Federation President Hanns Lilje will dedicate structure in South can city on June 16. Four pastors conduct services in German, Hungarian, n, Swedish, Spanish, Dutch and English. The church has 2,000 members.

ed, he said. He singled out for spe- riticism radio and television broad- s whose "religious rackets" are "de- to enrich the pockets of their tioners."

any individuals calling themselves ers purchase time on radio or tele- and do untold damage to the emo- well-being of hundreds of thou- of people," the attorney continued. ple are anxious and troubled. They urn to almost anyone who sounds ible to them in their anxieties. As ians we should not permit them to timized and damaged."

mitting difficulties in setting up fications for ministers, Mr. Ketcham ated that "church forces determine" inimum standards, and "when they ot met, speak forth publicly in order the false guise of religion can be ved."

Roman Catholic gains listed

Roman Catholic membership increased 989,834 in the United States and its territories during 1956. The *Official Catholic Directory* published this week shows total membership of 34,563,851, representing a 36.8 per cent increase in the past ten years.

Adult baptisms, or converts to Catholicism, topped the 100,000 mark for the eleventh consecutive year. Infant baptisms totaled 1,246,173.

The number of ordained priests rose by 1,376 to 49,725. In religious orders are 9,300 brothers and 162,657 sisters.

The directory reports a new high of 12,916 Catholic educational institutions in the 111 U.S. dioceses. They include 259 colleges or universities, 2,385 high schools and 9,772 elementary schools. Twenty new seminaries and six new hospitals were established during the year.

Catholics boycott baccalaureate

Twenty-two members of the Moundsville (W. Va.) High School graduating class sat as spectators with the audience at commencement exercises. They were barred from taking part because they had refused to attend baccalaureate services in a Protestant church. They are Roman Catholics.

The 22, including the class valedictorian, were forbidden by their pastor, the Very Rev. Benjamin F. Farrell of St. Francis Xavier's Church, to attend the baccalaureate in Simpson Methodist Church. County School Superintendent Louis R. Potts declared all students were required to attend both the baccalaureate and commencement exercises to qualify for diplomas. But L. D. Wiant, school principal, gave the students their diplomas privately in his office after the public ceremony.

Minneapolis is merger site

Minneapolis will be the site of the May, 1960, convention that will mark the merger of three Lutheran bodies into The American Lutheran Church. Selection of the place was made early this month at a meeting of the Joint Union Committee representing the American, Evangelical and United Evangelical Lutheran churches which will combine to form a 2-million-member body.

A fourth group, the Lutheran Free Church, may also be included. It will decide at its convention this month whether to conduct another congregational referendum on joining the merger. The LFC withdrew from negotiations last year when a congregational vote failed to get the needed three-fourths majority. LFC officers have continued to meet with the JUC, however.

Following completion of the merger, the first general biennial convention of the new body will be held in 1961, in some city other than Minneapolis, the JUC decided. Minneapolis had previously been picked for the church body's headquarters.

Canadians don't like name

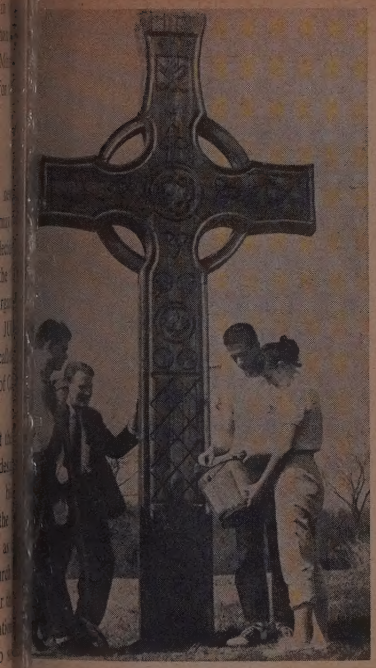
Canadian members of the new "The American Lutheran Church" may adopt a different name, the JUC decided in response to a petition from the Joint Committee on Polity and Organization of the uniting churches, the JUC suggested that the new body be called the Evangelical Lutheran Church of Canada in the land to the north.

Canadians had objected that the name chosen was a "geographic designation rather than an ecclesiastical historic name." Proposed plans for the merger provide for a Canada District as one of 19 districts constituting the church. Constitutional provision is made for the Canada District to continue negotiations with other Lutherans in Canada to form an all-Lutheran union.

In another action, the JUC authorized the drafting of a ministerial pension plan for the new body which would provide a minimum $100-a-month pension for retired or disabled pastors. The plan will "embody the desirable principles" in the present plans of the uniting churches. Present minimum pension in the ALC is $75 monthly, in the LCA $75 monthly, and in the UELC $60 monthly.

Merger "completed" this month

Delegates representing the Congregational Christian and the Evangelical and Reformed churches will march side by side into Cleveland's Music Hall on June 25. By acclamation they will adopt the merger plans to join the two groups into a 2-million-member United Church of Christ.



YOUNGSTERS BUILD CROSS
5-foot Celtic cross was erected on yterian Church lawn in Independ- Mo., by congregation's youth group

ith 8,311 congregations, the body form will rank seventh among U.S. estant denominations.

ne merger is unique in that no con- tion or plan of operation for the new has been adopted. The 714 dele- will approve a "Basis of Union with pretations" drawn up by a Joint ning Committee. The delegates will t co-moderators and co-secretaries— from each of the uniting bodies. mittees will then be appointed to uce a new constitution, draft a state- t of faith, and negotiate the myriad tails necessary for the union of pen- plans, missions and social action.

The General Synod will meet each year, but leaders expect that it will be three years before final documents are presented. Two-thirds of the E & R synods and two-thirds of the Congregational Christian congregations must then approve the constitution before it will be in effect.

And so forth

Court action was started by a Washington Presbytery to take title to Spokane's Fourth Presbyterian Church after the congregation sought to withdraw for "theological reasons" from the Presbyterian Church U.S.A. to affiliate with an unnamed denomination.

Salary increase for parish priests in the Indianapolis archdiocese from $1,100 to $1,200 was announced by Archbishop Paul C. Schulte. Curates were raised to $800. Annual upkeep allowance of $200 is to be given to priests operating automobiles. For requested masses, priests would be given two dollars instead of the present one dollar fee.

Emperor Haile Selassie was speaker at dedication of the Ethiopian Evangelical College at Debre Zeit last month. Built with LWF funds, the 200-student college will be operated by German, Norwegian and Swedish Lutheran missions which conduct work in Ethiopia.

Dispute over unconventional modernistic design of the chapel at the U.S. Air Force Academy in Colorado caused original plans to be scrapped. Air Force Secretary Donald A. Quarles said an "inspiring" new design had been proposed, would be submitted to leading churchmen of all faiths before being adopted. The earlier design had been termed by Congressmen and others as "pagan" and a "monstrosity."

WASHINGTON

By ROBERT VAN DEUSEN

DISARMAMENT

A TEN-DAY RECESS in the London meeting of the United Nations Disarmament Subcommittee was a hopeful sign. It gave the representatives of the "atomic big five" (U.S., Russia, Great Britain, France, Canada) a chance to consult with their home governments. This meant that new proposals were being considered on which new positions might be taken.

Any break in the chronic deadlock which stymies disarmament discussions is welcome. Other meetings have ended with the great powers holding rigidly to the demands which they brought to the conference, without being able to arrive at a middle ground by negotiation.

Harold Stassen, returning to Washington for top-level discussions during the recess, revealed a spirit of cautious optimism. He said the East-West negotiators were working on a "first-step" agreement which might break the deadlock. He added that all five countries at the London conference are concentrating on an effort to work out an acceptable plan of limited arms reduction.

Proposals

PART OF THE REASON for hope is that Russia made specific proposals which had certain elements in common with the American proposals. They included four categories:

1. *Armaments.* The Russians suggested a 15 per cent cut in conventional armaments, as compared to a 10 per cent cut in the American plan. Before they will negotiate on a reduction in [illegible] weapons, the Soviets demand an [illegible] tional pledge banning the use of A[illegible] and H-bombs. The U.S. counte[illegible] suggesting an agreement to cease t[illegible] duction of fissionable material f[illegible] but peaceful purposes. Russia h[illegible] yet responded to this idea.

2. *Manpower.* The Soviet Uni[illegible] posed a first-stage cut in their [illegible] forces and those of the U.S. a[illegible] China to 2.5 million each, with[illegible] Britain and France pegged at 7[illegible] The U.S. agreed to these figures, [illegible] not agree to the second half of t[illegible] posal: a later cut to 1.5 million f[illegible] sia, the U.S., and China, and to 6[illegible] for Britain and France. The Sovie[illegible] gested that the figures include [illegible] personnel attending to military equ[illegible] and installations.

3. *Expenditures.* A 15 per cent [illegible] tion in military budgets as well [illegible] armaments was suggested by [illegible] Again, the U.S. figure was 10 per [illegible]

4. *Inspection.* The Russians b[illegible] forward a modified version of Pr[illegible] Eisenhower's "open skies" plan, s[illegible] ing an aerial inspection zone or [illegible] sides of the East-West boundary r[illegible] through Germany. The U.S. resist[illegible] proposal on the basis that it would [illegible] the partition of Germany. Se[illegible] Dulles suggested instead that an [illegible] inspection zone in Alaska and Sibe[illegible] given a trial run. An earlier Russia[illegible] to agree to ground inspectors at a[illegible] has been withdrawn pending co[illegible] prohibition of atomic and hyd[illegible] weapons.

What will happen after the recess? P[illegible] haps a continuation of the preser[illegible] passe. Perhaps a first cautious beg[illegible] toward international reduction of [illegible] ments. If it is the latter, the L[illegible] Conference may prove to be hi[illegible]

Graham simplifies olicated lems

By REINHOLD NIEBUHR

NEW YORK RESIDENT may seem very hial in reporting a New York event eaders outside New York. But Billy am has become a kind of national tion, and his New York campaign good occasion and pretext for ana- the relation of Billy Graham's elism to American Protestantism.

aham's evangelism is in the tradition merica's frontier evangelical piety is, therefore, an authentic bit of ricana. What makes it potent is that ifts of a very personable young man gifted public speaker—representing y charming embodiment of an old ion—is related to all the high-pres- techniques of modern salesmanship.

YOUNG minister friend of mine has n me the great number of letters, ams, and posters he had already ved three weeks before Billy came to . All the arts of the "Madison Ave- crowd" (the advertising center of rica) are practiced by the Graham rage in the "Billy Graham Crusade." ne wonders about the position of the ing pastors in this crusade. They educed to ballyhoo helpers in the ef- to swell the Madison Square crowds. y of them rebel against this undig- d role, not for reasons of personal . but because they think that the real ess of the church is obscured when organized Protestantism seems to regard it important that Madison Square Garden be filled throughout the summer by crowds gathering around Billy Graham.

THERE IS no reason why an evangelistic gift of a very modest and personable young man should not be heard. The only criticism which those of us who are not Graham enthusiasts make of such a campaign is that for the first time official Protestantism (the local Council of Churches) sponsors this campaign.

In my youth and in the days of my early ministry we were quite accustomed to the evangelistic meetings in certain churches. But we did not participate in them because the Protestant churches on the whole, while believing in evangelism, did not share the fundamentalist theology and above all, they took exception to the "sectarian" perfectionism of the evangelist. They believed in the emphasis of the Reformation, that even a new life in Christ would not render the redeemed man sinless or solve all the complicated moral issues which he must face.

IT IS PRECISELY on this simple perfectionism that the Billy Graham Crusade must be challenged. Graham honestly believes that conversion to Christianity will solve the problem of the hydrogen bomb because really redeemed men will not throw the bomb. It is not disturbing that sincere Christians such as Billy Graham should have rather too simple solutions for complex problems.

Graham may help many people who face simple rather than complex problems. What is disturbing is that organized Protestantism should give this simple approach to the Christian faith in the tragedies of a nuclear age its official endorsement, and should believe that a great metropolis with all its intricate problems of communal justice will be "challenged."

A Chicago librarian decided to work full-time in the church. Besides her job as parish secretary, she spends every Sunday morning in a hospital teaching children

By ANNA ENGELHARDT

EVERY SUNDAY MORNING at 10:15 a slender, plainly dressed lady hurries through the main entrance of Illinois Research and Educational Hospital on Chicago's west side. She carries a bulging leather case.

She hurries because during the next hour and a half she has a rigid schedule to keep. She also realizes that, for almost a quarter of a century, news about her coming has been passed on week after week among the small patients. On the top two floors of the hospital, children are waiting for her.

MISS MARCENA KRAEMER of Oak Park, Illinois, has served as a volunteer teacher twenty-four of the twenty-six years which the United Lutheran Social Missions Society of Illinois has conducted a Sunday school for the children in the hospital. She is now carrying on single-handed the Society's ministry in that institution. Two other Protestant groups, the Lutheran Church—Missouri Synod and the Church Federation of Greater Chicago, provide chaplaincy service.

Miss Kraemer conducts two Sunday classes each Sunday morning. When asked how many children she has taught at the hospital, she replied, "I have conducted at least 1,100 sessions so I think I can safely say 5,500 children."

MARCENA KRAEMER
Taught 5,500 children

Because she has never regarde service as any more extraordinar that of any other Sunday school t she added—"The number overw me, to say the least. I had never e tried to estimate it."

Some of the children, from all p Illinois and of diverse racial, re and social backgrounds, are in th pital only a week or two; others, months. Some return periodica treatment.

That Miss Kraemer's estimate total pupils was conservative I when I accompanied this energetic on her teaching rounds at the one Sunday morning in January. were ten children, between ages and twelve, who assembled for t in the solarium on the thirteent

ten more children, up to five years ge, gathered around Miss Kraemer her portable organ in the playroom he fourteenth floor.

ISS KRAEMER'S first destination was office on the thirteenth floor where rgan—a gift from the Sunday school North Austin Lutheran Church in ago—is stored. Her presence was dly discovered. A lively girl about years old peeked around the corner spied the familiar figure. "The Sun- school teacher is here," she exclaimed the word spread around that ortho- ward.

he pleasant head nurse greeted Miss mer and they began assembling the ren in the solarium at the end of the dor. At first it appeared there would nly two pupils, the vivacious eight- old and a Negro boy about the same who tried to help Miss Kraemer roll organ to the solarium. Because it his first Sunday in the class, he ched with interest as she lifted the n from its rolled platform and un- red the keyboard.

ECAUSE TIME is at a premium—there arely a half-hour for each class— Kraemer began Sunday school at . During the singing of "Jesus Loves three girls, two of them Puerto n, entered the room and sat down. boys hesitated at the doorway, then came in when the Negro boy mo- ed them to chairs beside him. An- Negro boy stood shyly by the door. nurse wheeled a bed to the doorway hat the girl lying on it could listen n the class. Calls for members of hospital staff sounded almost con- tly over the public address system. room down the corridor a child amed in pain or fright. The nurse returned to the entrance of the solarium bringing a boy in a wheelchair.

ALL THE WHILE the class continued without interruption. Miss Kraemer paused only to welcome the new pupils and invite the Negro boy to come in and sit down. On the front of the organ she had displayed some mounted pictures taken from the bulging case. Children sang hymns from mimeographed booklets which Miss Kraemer made herself.

The story which Miss Kraemer told simply is one of her collection of Bible stories she has found to be especially interesting to children. It evoked from the eight-year-old Negro boy a typical television-age question, "Who put Peter in prison—the bad men?" And later a more profound inquiry, "How did the angel open the prison gates?"

AFTER THE DISCUSSION the children eagerly accepted lesson papers, a picture card illustrating the Bible lesson, and larger cards with the Beatitudes. Some of this material is provided by the Social Missions Society. A few individuals and ULCA congregations in the Chicago area also furnish literature. Other church groups have mounted pictures and made toys to give to the children in the wards at Christmas.

SOME OF THE CHILDREN request attendance cards to take to their own church school teachers, showing that they attended school even while in the hospital. However Miss Kraemer realizes that many of the children who sit in on her Sunday school classes do not receive religious training elsewhere. This is an important reason why she supplements the songs and stories of her class sessions by distributing Bible literature to them.

Miss Kraemer hurried down the corridor, greeting the bed patients in the

BIG CHICAGO HOSPITAL WHERE MISS KRAEMER TEACHES

ward and offering them lesson papers and picture cards before rolling her organ into the elevator to ascend to the fourteenth floor. Here the nurses were most helpful in gathering the children, several in stroller-like wheelchairs, into the playroom while Miss Kraemer again unpacked her organ. A nurse's aide stayed in the room to watch the children.

WHILE MOST of the tots did not join in the singing, they were attentive and enjoyed the music. Some clutched a toy or book as they sat quietly listening. Miss Kraemer encouraged them to clap their hands to the music, and one bright-eyed Negro girl in the front row tapped her bandage-swathed arm with her free hand. This same little miss and the fair-haired girl sitting beside her nodded together in happy assent as Miss Kraemer sang and talked to the children.

At the close of the class Miss Kraemer visited the little patients confined to their beds, offering them copies of the story papers she had given her pupils in the playroom. Her schedule calls for her departure from the hospital at 11:45 when the children have their lunch.

THIS SUNDAY morning schedule [illegible] with attendance at the early serv[illegible] Lutheran Church of the Good She[illegible] in Oak Park, a suburb west of Ch[illegible] where Miss Kraemer and her paren[illegible] live. Then she gets a quick ride [illegible] to the "L" station and boards an el[illegible] train which brings her within two [illegible] of the hospital.

With a postman's devotion to du[illegible] disregard for bad weather, Miss K[illegible] rarely misses a Sunday morning [illegible] hospital.

It was in the fall of 1930 that t[illegible] pital, now an important part of th[illegible] versity of Illinois' West Side Medic[illegible] ter, opened an orthopedic ward. [illegible] time the Social Mission Society v[illegible] only Lutheran group ministering to [illegible] and children in the hospital.

Miss Kraemer was asked to [illegible] the venture and except for a t[illegible] period has served continuously. [illegible] meeting in 1953, the Society gave [illegible] recognition to her for the twent[illegible] of faithful service she had comp[illegible]

On that occasion the Rev. Ha[illegible] Reisch, executive director of the [illegible] announced that "the work o[illegible]

ner has been fully recognized by ospital." When during the previous the hospital re-evaluated its entire ous program, "Miss Kraemer's Sun- school teaching was one of the fea- which was preserved and encour- "

REMARKABLE as her record as a nteer worker for the Social Mission ty was Miss Kraemer's decision as ung woman to leave a well-paying ar position to train for a Christian tion. Her family resided on Chi- 's northwest side. After graduation Austin high school, Miss Kraemer ed the employ of the Chicago Pub- brary.

y family and I had united with h Austin Lutheran Church. I felt hallenge of full-time Christian serv- The encouragement of the pastor parish workers at North Austin ch was an important factor. The ration I received at the meetings of evening missionary society also in- ced my decision.

o," she continued in a matter-of-fact "although I enjoyed library work was receiving an excellent salary and weeks' vacation, I resigned my posi- and entered the Baltimore Mother- e when the term opened in the fall 928."

iss Kraemer completed the two-year se for parish workers. In 1930, she finished, jobs were hard to find, even for trained church workers. She offered her services as secretary of North Austin Church for a small monthly payment to cover carfare. This temporary arrangement stretched into nineteen years of full-time employment. She is now parish secretary of Lutheran Church of the Good Shepherd.

Has she ever regretted her decision to enter full-time Christian service? Miss Kraemer's answer was a decided "no." Her life has been full of many good things that compensate for any loss in financial remuneration the decision may have cost.

MISS KRAEMER defines her quiet, dependable ministry as a privilege and an expression of her love for her Saviour and his little ones. "I have always loved being with children, reading to them, and teaching them," she explained.

She also finds that it provides a creative outlet for the knowledge and inspiration she receives from her sparetime activities of reading the Bible and other books and listening to beautiful music and inspiring speakers.

One line of a hymn on the mimeographed sheet Miss Kraemer has prepared for her Sunday school classes, reads,

"Knowing Thou art always with us,
Thou art with us everywhere."

To the children in this large hospital away from home and family, Miss Kraemer with her songs and stories of God's love, gives tangible assurance that this is true—that God is with them.

THE CHRISTIAN derives his power to live by the standard he professes, not from the community, but from God. Thus he is able to make a positive contribution to the community in spite of the downward pull it may exert. To the degree in which he lives as a Christian and bears the fruits of the spirit, his contribution to the community has value.

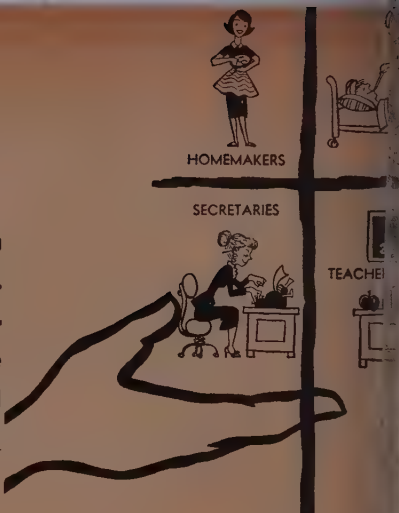
—MARJORY LOUISE BRACHER in *Love Is No Luxury* (Muhlenberg)

JOBS OFFERED—

Full-time, no pay

Women who are free to donate a year in church service are wanted. Some have responded to this unusual job opportunity. Many more must volunteer to meet the need

By S. B. HAGEN



A SECRETARY, fiftyish, on the same job for 18 years . . . A teacher, 25, four years a kindergarten cultivator . . . An office worker, nearing 30, with nine years of typing and filing and coffee breaks. What do these women have in common?

For a whole year, beginning in September, they will be in full-time service of the United Lutheran Church. These three, and perhaps a dozen more volunteers, will start the new "Diaconic Year" program authorized by the church's Harrisburg convention last October.

They'll be called AIDS—"Associates in Deaconess Service." They'll use their business or professional skills wherever in the church they are most needed. Some will go into parishes to assist pastors. Others will find posts in understaffed institutions or social agencies.

No "salary" for them. AIDS will get their expenses, of course. That includes maintenance, travel costs, and a small cash allowance to cover personal needs.

"YOU MEAN these women quit their jobs to work for almost nothing?" Sister Louise Burroughs answered the question. She is director of the program for the Board of Deaconess Work, ULCA. office is at 1228 Spruce St., Philad 7, Pa.

"These are women who have a c for people in the spirit of our compa ate Lord, and who wish to expres concern by offering whatever skill possess by giving a year in service church.

"You might call the Diaconic Y internship in Christian service, perf in witness to the love of Christ."

EARLY recruits include, besides t and typists, a nurse and a book Inquiries have come from homem technicians, and social workers. A are needed. To be eligible, a must be over 21, an active memb ULCA congregation, in good p and mental health, emotionally socially adaptable, and possessin useful skill.

Those accepted so far feel t program is a real opportunity. O

"I want the opportunity to ser and the church without any othe ties on my mind other than thos will help me serve worthily. W

of concentrated service I hope to ble to do a better job of my usual when I return to it."

nother: "Somewhere I must begin to fy my need for giving of myself to rs in a way that it cannot be repaid arthly means."

ill another: "The need is urgent. st has commanded us to go. I want itness to Christ and his love. This y motive for entering this full-time ce."

ho will use their services? The need nlimited, Miss Burroughs points out. astors, administrators, personnel, lit- hildren, aging men and women, the —all these look to the AIDS for help. y may be parish visitors, church sec-

SISTER LOUISE BURROUGHS

retaries, kindergarten teachers, music assistants in parishes. Institutions will call them as housemothers, office assistants, housekeeping helpers, recreational and social directors, nurses. Agencies want them as social case workers, visitors, typists, bookkeepers.

THE FIRST AIDS will come to Philadelphia Aug. 13 for a three-week training period. Then they will be sent to their assigned posts. The instruction period at the Deaconess House in Gladwyne doesn't include training in any new skills. It will serve to ground them in the principles of church service. The women will learn much of the Lutheran church in faith and action—what it believes and how it carries on its work.

Further training periods for new groups will be held as often as a group of 12 to 15 enlistees is ready. Such periods may be held at geographically convenient points, according to the region from which the majority of AIDS have applied. This first group includes women from Canada, Montana, Iowa, Pennsylvania, New York, and Indiana.

After the year is ended, what then? It is up to the AIDS to decide. Some will return to former jobs. Some will marry. Others may pursue further education.

Others—this is the fond hope of Sister Louise and others in the deaconess service—may find the challenge of church service so satisfying that they will seek to prepare themselves for a lifetime career in the church.

All, she is convinced, will be more valuable to their home parishes, and enriched spiritually.

CHRISTIANITY, is the good man's text; his life, the illustration.—By J. P. THOMPSON in *Treasury of the Christian Faith,* edited by Stanley I. Stuber and Thomas C. Clark (Association Press).

The Lenhardts Keep Moving

By LUCILLE HEIN

Fifteen times in 11 years this home missionary family packed up and moved on to the next place needing a ch

"NINETY LUTHERAN CHURCHES, an average of one every four days—that was ULC's 1956 record," said the Rev. Howard A. Lenhardt, who until recently was the field missionary of ULC New York and New England Synod. "Since the end of World War II, all the Lutheran denominations in America have established over two thousand churches.

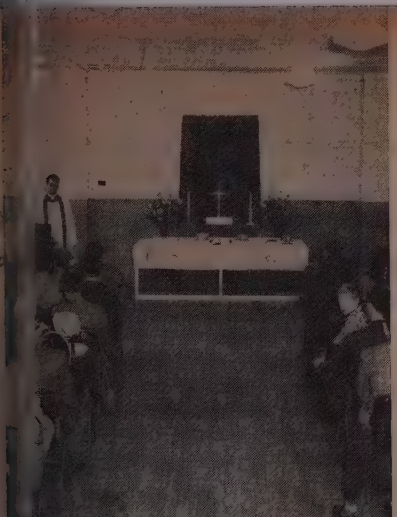
"In the next decade the Lutheran bodies will have to develop three thousand churches, just to keep up with the demand. Such development means an increase in the number of pastors who are willing to devote themselves to home missions. It means increased stewardship —for all these missions must be supported at first by the established congregations."

AS PASTOR LENHARDT talked, we were riding through an April snowstorm to dine at his home in Pearl River, New York. "I'd wanted to enter church work since eighth grade. After high school I was in the produce business in Buffalo with my father, had my own store, but wasn't content. One day I heard an address by Dr. Clarence Stoughton, who was then president of Wagner College.

"That was the decisive moment. I disposed of my business, entered Wagner in 1940, then to seminary at Mt. Airy. The ULC Board of American Missions called me. I started on mission work on graduation."

These years have been eventful for

Howard Lenhardt. Eleven of th has shared with his wife, Lillian her at a Wagner dance"), and the nine-year-old David, and John, three. In their eleven years togeth Lenhardts have moved fifteen time



S THIS UNUSUAL for a man in the mis-
field? "No . . . not for Lillian and
There are two kinds of mission de-
pers. One moves in to develop a mis-
and then stays on to become the
or of the new congregation. Another,
myself, develops the mission, sees it
ugh its birth pangs as a church, then
s it over to a pastor and moves on to
her place that needs a mission."
And everywhere people are wonder-
Lillian Lenhardt added.

IT'S NOT YOU alone who works in a
sion field," Pastor Lenhardt said. "It's
Holy Spirit working through you.
ry mission developer works in a dif-
nt way, but none could carry on the
if he didn't feel this.
In the United Lutheran Church, the
ard of American Missions does the
ginal survey of a field to see what op-
tunities there are. Names of people
o belong to no church or would prefer
utheran church if there were one in
r community are used by the mission
veloper when he starts his work.

CHURCH IN A FIRE HOUSE
It's all right unless there's a fire

"I OFTEN SPEND two months visiting prospects to gather a group of a hundred or more. I'd prefer to do all this spade work and hold my first service two months after my arrival with a hundred present than hold a service the day I arrive and have three present.

"I like to have an evangelism committee before the church is organized. People want a visit from the mission developer, but they also need to be visited by laymen and women—their neighbors.

"There is usually a planning committee to work closely with the mission developer. I have found this procedure successful. Each member of the planning committee asks five or six interested families to his home. The committeeman and I talk about benevolence, stewardship, and the steps in organizing a church. Sometimes there are ten of these small meetings in a week and I attend two an evening. These people are usually the core of the future congregation.

"It's just a beginning, really. It takes eight to ten years for a mission to become self-supporting. But from the time of its organization and approval by BAM, the congregation has help. BAM will help them to support a pastor, find suitable housing for church meetings and for pastor, plan and finance a church building."

UNTIL 1955 Pastor Lenhardt lived on his various mission fields. Since that date he has worked from the headquarters of the New York and New England Synod. This month he is leaving New York to take over a somewhat similar position with the New Jersey Synod at Trenton. Here he will be Secretary of Parish Education and Home Missions. "I know the mission work will be as exciting as ever,

and I look forward to the new part of my job . . . parish education. Personal note—Trenton will be our fifteenth move!"

The ministry, perhaps more than any other career, demands that a wife take part in her husband's work. In mission work this is especially true. "In a mission church," said Pastor Lenhardt, "you and your wife do it all at the beginning. Gradually the mission members take over. Committees are formed and finally it becomes a church. But at first, you arrange the altar, maybe build it. You sweep, dust, make curtains, paint. You burn incense to take the smell of stale beer and smoke out of the poolroom where your mission meets."

"We've had services in many places," Lillian added. "American Legion halls, fire stations, converted houses, Odd Fellows hall, poolroom."

"ALL MISSIONARIES go through this," her husband said. "We look back and laugh at our experiences, but some of them were near tragedies at the time. Do you want to hear some of it?" Lillian brought the coffee pot to the dining table, and we were off.

"My first mission was in Stratford, Connecticut, just after the war. Impossible to find a place to live and I wanted to bring Lillian there. We lived in two rooms, shared a four-cubic-foot refrigerator with four other families, cooked on a hot plate.

"We hated to leave the new church in Stratford, but we went next to Altadena, California. We were supposed to be there three months, but stayed three years, moved four times. We had been told that there was room above the church for us to live. When we drove up after our three-thousand-mile trip, all we saw was a flat-roofed building, with about six inches of air space between ceiling and roof."

"It was raining. We sat in the car and cried like children . . . both of us," my wife said. "Then we went into the church. The roof leaked. We had no furniture. That was caught in a railroad strike in the east and arrived three months later. We slept on a daybed in the mission for three nights, moving it to avoid leaks.

"THE THIRD DAY we were able to rent the back of a garage. We paid $4 a month. I had to agree to be gardener for the estate one day a week and Lillian was to do the weekly cleaning at the main house.

"It was so hot in the garage that I'd come home from ringing doorbells to find Lillian and the dog sitting on the floor of the shower stall on the cool cement. Later we moved to a flat in the hayloft of an old barn. Then for fifteen months we had the gate house of a large estate.

"Altadena was a wonderful experience. The congregation built the church while we were there . . . did the contracting, subcontracting, and much of the labor. We moved back to the house where we had spent our first three rainy days . . . now the parsonage. A full circle."

IN 1950 the New York and New England Synod called Howard Lenhardt to be a field missionary to organize missions in the synod area. First he worked in Tonawanda, near Buffalo.

"In 1951 he went to Schenectady," said Mrs. Lenhardt. "The first night we had a room in a men's hostel. David cried. I was miserable. We were able to rent a house with the help of synod. When we appeared to take over we found that the door had blown open and sand and rain had swept in. We shoveled it out—trying frantically to get it in shape before our furniture arrived.

Schenectady the mission had phe- nal success. This new young con- tion raised $6,000 in a hurry and financed the rest, so the mission purchase a plush restaurant that going bankrupt. This was remodeled church."

eir next move was to Buffalo and to nearby Grand Island, where Pas- enhardt was to develop a mission. found a big house, used the lower for a parsonage and the upper for ay school rooms. "The church serv- were held in the American Legion and my sacristy was the bar."

ur last move was to Lewiston, New ," Lillian took up their story. "Peo- who belong to established churches used to seeing pastors do much al labor. One day a lady came up e as I was painting and asked, 'Isn't a committee or a janitor to do this ?' She didn't realize that there can't ny committees until there are some le in the mission."

MULTIPLY OUR experiences by the ber of mission developers in the field you can see that our life is not un- ," said Pastor Lenhardt.

No, it's really quite routine," his wife ed. "Howard and I start to make a e the day we arrive on a new mission just as if that were to be our home twenty years instead of six months. Do you know the secret of settling in ouse in a hurry?" Lillian asked. "We things we like, piece by piece and tly in maple. We can mix-match our iture to fit any rooms. We turn up let down the hems in drapes, fold er the edges of the rugs, paint a couple ooms at midnight . . . and it's a home." oth the Lenhardts said, "No hob- ." when asked. But they overlooked joint hobby of homemaking. Wher-

NO PIPE ORGAN IN MISSION CHURCH
There are all sorts of emergencies to meet

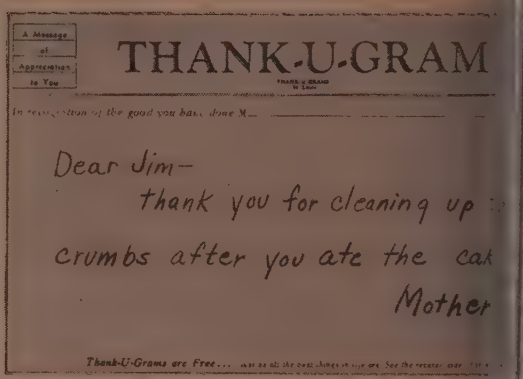
ever they move, they paint, build, land- scape. At their Pearl River home they have made a large family rumpus and TV room in the basement.

NOT ONLY do the Lenhardts practice this do-it-yourself hobby on their homes. They carry it into their missions. They have helped to redecorate parsonages and build churches. Their example has in- spired congregations to take a hand in the immense amount of manual labor re- quired in a mission church.

"The thrill of mission work is the miracle that seems to take place," Mrs. Lenhardt said as we parted. "People rally round. They give. They bring others. Suddenly there's a church, in- stead of Howard ringing doorbells."

I Say "Thank You" to My Children

By IRMGARD McLENDON



There's been a change in the McLendon home since Mother decided to concentrate her attention on acknowledging the good things her boys were doing

How many of us parents take time out from our daily hustling and bustling to consider our children with a feeling of "thanks"?

Last fall I sat listening to Mrs. Edgar Eyler, president of the United Lutheran Church Women of the Georgia-Alabama Synod, who was the speaker at the "Thank-Offering Service" in Our Saviour's Church in Albany, Georgia. Mrs. Eyler pointed out various ways in which we can daily express thanks to God and others.

Somehow, during her talk, my two teen-age sons came to my mind. There also came to my mind the fact that I always seemed to be "fussing" at them for something—always finding the undesirable things they said and did—the little irritating habits and attitudes that plague parents of growing boys and girls.

Suddenly I remembered the "thank-u-grams" that were neatly stored in the drawer of my desk. I felt a light dawning in my mind as I realized that I could use them in a very effective manner where my boys were concerned—as an inconspicuous sort of way to say "thanks" to my boys for things that pleased me w they said and did during the day

"Thank-u-grams" were originate Edward L. Kramer. They are an eff way of expressing thanks to friends. tives, and acquaintances. When home after the evening church ser pulled out a pad and wrote one t year-old son, John, and one to 14 old son, Jim.

In the "thank-u-gram" I inclu brief word of thanks for everyth could think of that either of then done or said that day that was com able.

I have since been writing these "t you" notes to my boys almost da write them in the evening after the gone to bed, or early in the morni fore they get up, and place then spicuously on their desk or bed.

At first Jim seemed to think were a bit silly. But one day w didn't write one he said, "Mom, w my thank-u-gram?" He seems t forward to them now. The bigges came to me when he wrote one to r left it on my desk.

nn never expressed himself with re- to them until recently. I hadn't en one to him for several days, just e if he would miss them. One day aid, "By the way, haven't seen a k-u-gram' for a while. You know, aven't had a big argument since you ed writing them, have we?"

hat was the truth. Thinking back I zed that since I had been writing "thank-u-grams" there had been a eable change in the atmosphere of home. There have been fewer argu- ts and less friction between the boys. re has also been an effort on the part he boys to do more things that will it "thanks!"

rom time to time there have been sions of an unexpected show of af- ion to me—where before there seemed exist an aloof coolness. More and e the boys seem to regard me not only disciplinarian but also as a friend. re is more of a general feeling of reciating each other instead of find- each other's faults.

OF COURSE there are days when the owing pains" of adolescence become le hard to cope with. At such times ave to wrack my brain to think of I can say "Thank you!" for. But ays I manage to find more than I ect.

ince I have started this little scheme I don't seem to find nearly as much to criticize my boys for. I am beginning to see in them what I hope for, and expect to see in them.

Included in my "thank-u-grams" are remarks such as: "Thank you for coming home on time and getting to bed without my telling you to"—"Thank you for the wonderful way you are trying to develop the talent of your voice"—"Thank you for studying and learning the things you need to know later on in life"—or "Thank you for helping"—specifying whatever job was done.

Occasionally I add little words of admonishment after the words of thanks. It seems to be easier to "take" that way—and more effective too.

I HEARTILY recommend saying "Thank you!" to a child as a means of bringing out the best in him—of giving him a sense of being noticed, loved, appreciated, and understood. Any ordinary piece of paper will do the trick . . . or some "thank-you" scheme that you might devise.

I really wish I had started this "thank you" business long ago. It is a little extra chore that takes around five to ten minutes. I believe with all my heart, however, that my thanking them will help my boys to thank others and God—will help them too to look for the best in others—will help them to look for the best in life, and find it.

THE NEWSPAPERS printed a story of a doorman of a New York theater who had guarded the stage door for seventeen years and in all that time had never once seen a performance on the stage inside the building! It is possible for a preacher and members of a congregation to become that sort of doorkeeper in the house of the Lord.—By HALFORD E. LUCCOCK in *Treasury of the Christian Faith*, edited by Stanley I. Stuber and Thomas C. Clark (Association Press).

OUT TO LUNCH

BUYING A DRESS for Karen was an adventure for both of us. I make most of her clothes. It isn't often that we go on a shopping spree—particularly to the city.

The shops near us just had nothing we could agree on. Karen wants something with "zip," but for confirmation I want something simple enough to be dignified as well as useful.

"Does it matter so much?" Dan asked when we'd come home discouraged from a tour of the neighborhood shops. "She'll be wearing a gown over her dress."

"Of course, it matters, Daddy. You know what you've got on under the gown, even if no one else sees it. And there are always a lot of parents taking pictures later. You know how it was last year."

DAN GRINNED. "In matters of this sort I bow to the superior judgment of the women of my household."

"That's one of the nice things about the head of this house," I pointed out. "He knows when he meets experts."

"Experts?" Karen sniffed. "We may be experts, but we sure don't agree. I liked that yellow at the Dress Nook."

"It's the mark of experts to disagree," Dan assured her. "Ordinary mortals like me don't see the fine points. They think one thing's as good as another."

"Then we sure are experts. I'd have bought the yellow and Mother'd have bought the blue. Only I thought the blue looked as though it would be nice on Susie, and Mother thought the yellow looked like a party dress."

I went out to the kitchen to fix salad. No use going over all that dis sion again. The idea of the gowns to discourage the fancy dresses som the girls wore. How could they t about what they were doing if they dressed for a party?

The yellow which Karen liked so r would look better over a hoop or a can," according to the girl in the s Who could concentrate on her confi tion promises if she was wearing a of petticoats under her white gown?

SO TODAY Karen and I were off hopeful mood to find something else. day was gorgeous and the trip to to delight. The whole world seemed blue sky, green grass, and green le with a border of flowers of all colo accent. Even the concrete road ahe us was such a pure white it looke fresh icing coming out of a decor tube.

Karen was in a better frame of too. She had finally got my point the fluffy dress. She was ticking o her fingers the points we were goi look for. "Pretty enough to feel rig Simple enough to forget about. Al pose enough to use all summer. Ri

"Right. And somewhere there be such a dress. Otherwise I'll ha make it for you after all."

"Oh, we'll find it. I won't upse grocery box by wanting something Pastor Sym says I must really have out to lunch."

"Out to lunch?"

You know—not on the beam, nobody e, goofy."

's that the latest?" I asked between kles.

Practically pre-dawn," she agreed.

GAVE UP. No use trying to keep up their patter. Just when you think know how to talk to these kids—or ast understand what they are saying, vocabulary changes and you have a le new set of phrases to learn.

ut I continued to chuckle over the ression, "Out to lunch," because it fit any people, including myself at times. just absentminded. And certainly not ly crazy. There are times when all of re "Out to lunch," I guess.

ur whole women's group must have in that state when we planned the ption for new members after the As- sion Day service, without realizing it would fall on Memorial Day this It wasn't till we sent out our invi- ons and the "regrets" began to come that we discovered half the people ld be away that day.

ven the people on the committee had le double plans. Switching to the first day evening in June was a headache. wever, I think it's going to work pretty The youngsters in the confirmation s are going to "share" what they have ned with us first, then we'll have re- hments and a social hour to meet with new members.

DON'T KNOW WHETHER Karen's ughts and mine were traveling the e path or not, but we came out at the ne place.

If we find the right dress, I can prob- y wear it Sunday night, can't I?" she ed.

Don't see why not. It ought to be y appropriate."

I think our program is going to be really good. Pastor Sym says you don't really know anything until you know it well enough to tell it to someone else, and working it out ourselves, this way, shows we know what we're talking about."

I've heard her group rehearsing and I agree that they know what they're talking about. Part of the credit goes to the training they've had in the various church schools as they've grown along from babyhood, but a lot of it goes to Pastor Sym for the way he's made the truths of the catechism relate to the everyday living of these teen-agers.

FUNNY THING. He makes them think for themselves, yet "Pastor Sym says" is a constant refrain in their conversation. It's a wonderful thing to be a pastor and have that kind of influence on young lives. They will take his advice and respect his opinions about things they wouldn't think of discussing with their parents. They seem to appreciate it, too, when someone outside their family shows an interest in their problems. And we parents are just as grateful as the children for the help Pastor Sym gives them.

Even in our home, where we have as good a relationship between parents and children as you'll find in most homes, there are plenty of things about which Karen is afraid to trust our opinion. She doesn't always trust herself and often that means she doesn't trust her own family. An outsider who understands can have a lot of influence—especially if he leads without forcing, as Pastor Sym does.

Karen was quiet for a while. I thought she was looking at the scenery. Then she said seriously, "We're lucky to have a teacher like that."

I smiled agreement. "You mean he isn't out to lunch?"

"Mother!" she was shocked. "From you that kind of talk sounds awful!"

There's Reason to Rejoice

Hope, riches, and power are gifts of God to believers. In first chapter of Paul's Letter to the Ephesians, he describes the Christian's joy in Christ the Saviour

By JOHN SCHMIDT

Read Ephesians 1:15-23

MERELY BEING a Christian is cause enough for joy. In some of Paul's letters the thanksgiving—which in all first-century correspondence follows the greeting—is related to certain specific situations in the congregation to which he is writing. It is characteristic of his thinking in this letter that he focuses attention upon the greatness of God's grace which is the basis for all durable thanksgiving.

Believers should know that their whole status and hope depend upon God's grace. The bedrock for all our Christian thanksgiving must always be the fact that "he destined us in love to be his sons through Jesus Christ" (verse 5).

SOME HAVE thought it odd that Paul, who had had such long contact with the church in Ephesus, should say here, "I have heard of" them, as though from others. Yet the expression seems quite natural if we remember that it follows an absence of several years, and that the demonstrations of faith and of love to which he refers are recent.

The truly catholic note in Paul's words here is characteristic of the epistle—"toward all the saints." Even in the mir details of Paul's thought the unity of church is remembered. It points also the significant fact that he intends teaching of the unity of the church have practical results.

The letters of Paul have much to concerning his prayer life. The note thanksgiving is very prominent, as is of intercession. Perhaps Paul had fo that praying for others is a cure for tism, as well as providing a basis for fellowship in the church.

While most prayers should not studied too closely, the words of Apostle compel our attention. He sp of "the God of our Lord Jesus Chris for the term "God" by itself is mean less unless it be filled with adequate tent. The Christian sees God alway terms of his saving action in Jesu Nazareth.

The words recall the memorable quest of Philip, "Lord, show us Father, and we will be satisfied." said to him, "Have I been with yo long, and yet you do not know me, Ph He who has seen me has seen the Fat (John 14:8-9). Apart from Jesus kind can worship only at an alta scribed, "To an unknown god" (17:23).

THIS GOD is described further as Father of glory." This phrase com the tender appeal of Luther's "He is our Father and we are his children," the heavenly majesty that Hebrew ligion associated with the presence of (Hebrews 9:5). The connection bet the two terms is that to this fatherly all true and abiding glory belongs.

The "wisdom" and "knowledge" which Paul writes are available only

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Dr. Schmidt, author of this series of studies in Paul's Letter to the Ephesians, is pastor of Indianola Church in Columbus, Ohio.

yes of your hearts" are enlightened pare Matthew 5:8 and Romans 10: In Bible language the heart is not eat of emotion, but rather of the ect and will. The Christian insight, hich Paul prays, involves three ques- 1) what is the hope, 2) the riches, 3) the exceeding greatness of his c in us?

E FIRST directs our attention to the n fulfillment of the good work which has begun "before the foundation he world." God's eternal purpose press to its consummation in our piritual development, "that you may lled with all the fulness of God" 9).

he riches of his glorious inheritance" forward to that future gift which has for us and which is the object ir hope. Like God's other gifts, Paul ds us, it is to be realized only in ommunity of believers.

verse 19 Paul uses four different 's meaning "power" to convey an rstanding of the vast power that has and will always continue to be the nt of God's redemptive will. This er is seen in the drama of the incarna- Jesus' earthly life being its mani- tion and expectation.

AUL DOES NOT speak of Jesus in the tense, as of an admired figure in his- The thrust of this third question is toward the future. For the New ament writers, the power-demonstra- of Easter lay not in the fact that e days after crucifixion a body came fe, but rather that the Crucified be- e the living Lord. For this reason resurrection has power not only for s but also for us.

he resurrection is the final demon- ion "of his great might" because it is linked with his exultation and universal dominion. Paul speaks here of Christ as the Messiah who conquers death and is exalted to God's "right hand in the heavenly places" (compare I Peter 3:22). As Luther knew, the words do not describe a physical position but are rather a symbol of the dignity and honor of the exalted Jesus. Its ancestry is to be found in Psalm 110:1 and in the conventional statues of ancient kings that were placed at the right hand of their deity.

THE REVISED STANDARD VERSION was wise in substituting "age" for "world," in verse 21, since the distinction here refers to time rather than to space. This is Paul's final generalization: the totality of created beings, whether now or in the indefinite future, are subject to Jesus the Christ. In thus raising and exalting the Christ, God's power is seen. To this thought Paul now adds the natural one of conquest (echoing Psalm 8:6, which in I Corinthians 15:27 and Hebrews 2: 6-9 is also applied to Jesus).

Jesus is God's gift to the church. Here a new idea is linked with that of authority—living union. He who is Head over all things is Head over the church. Paul's thought is quite practical. Christ and his church are one and inseparable. The church shares the glory of its Head. The church also is subject to him.

As the Christ is essential to his Body, so the church is essential to its Head. Not that the church (seen not as an institution but as the fellowship of believers) is equal with Jesus Christ. He is Lord. The church has no existence apart from its Lord. Its life is drawn from him (John 15:5) and must be subject to him in all things.

Paul's thought, indeed, takes us "into the heavenlies," but his feet are always on the ground.

WORSHIP NOTEBOOK

Twenty-seventh in a Series on the Liturgy: THE COMMUNION

BILLY GRAHAM, with all of the techniques of modern advertising, has invaded New York. From gigantic billboards the face of this clean-cut, latter-day John the Baptist looks down upon the hurrying throngs. His name in brilliant red letters emblazons posters, signposts, and great banners.

"My only specialty," he says, "is soul-winning." No doubt under the skillful, appealing direction of his preaching, many people in Madison Square Garden will go forward to make their "decision for Christ."

WHAT HAPPENS to those people after the crusade ends? Suppose that after the last echo of an old gospel song drifts off into the rafters of the Garden, Billy Graham has exceeded the records of Billy Sunday in 1917 and brought more than 100,000 souls to the moment of decision. What then? What happens to John Doe or Mary Smith who in the atmosphere of fervent preaching, gospel songs, and the enthusiasm of those about them also went forward to "decide for Christ"? Can they, for the rest of their life, look back to the moment of their "conversion" and from that moment receive the stimulation to face the dull, dreary, and at times anxious moments which will confront them? Memories are not enough. Strength comes from repeated encounters with joy.

Certainly Billy Graham, were he asked, would admit this. He has told us that his own spiritual strength is fed by constant communion with God. He prays frequently, no doubt. He pores over the scriptures zealously. Any Christian who has dedicated himself to Christ does it too.

But is that all? Are these the means that the Spirit uses to feed us the bread of heaven for our growt grace?

WE KNOW that there is another addition to the sustenance of the S which comes through preaching, rea of the scriptures, absolution, and the tual conversation of the things of there are also the sacraments. God i wisdom has provided the common dinary things of the world in such a that by using them as he has comma we know he comes to us.

What is water but the most com of our earthly materials? Yet whe use water as he bade us to do wit Word, we know that a man, a wo even a tiny infant experiences a new

But God doesn't stop with our bap as if it were all that he does to fortif Baptism is a birth, a new birth as a not of this world but of eternity. It entrance into life, and of course lif to be sustained or it will die.

The new life which comes out o water of baptism needs the food o spirit. Among the means by which sustains that life is the sacrament o altar.

THERE ARE some people who say what we need is more and better pr ing and less ritual. I agree that w need better preaching—preaching is urgent, which lifts us out of our placency and makes us think.

But preaching is not the only m I sometimes suspect that the reasor more of our people have come to greater comfort in recent years in

munion is that worshipers in our ches have found a certainty, a posi- and sure blessing, in the sacramental which is not always available to in some preaching.

rmons may be subjective, full of es, rambling, condemnatory, collec- of pious little stories without any ance to the life of the hearer. The ment, set in the framework of for- s which are quite clear, promises Christ gave, and gives what he nised.

WE COME to the altar. This is more a fellowship meal which looks back ond memory to the night of the first any such suppers. Hence we Luther- do not remain in our seats and have food brought to us. To be sure, our munion services take longer than of denominations which practice communion.

he woman in the first table may be e concerned about the roast in the than the heavenly food on the altar. emphasis in our method of receiving Communion, on the other hand, has to combine the communal meal with individual communion of the believer the Lord. That is why we leave our es and go to the altar.

nce there, it has been the tradition of heranism for the most part to kneel the communion. Originally the peo- stood to receive the sacrament and is still the custom in the Orthodox ches. From about the twelfth cen- it became the custom to kneel.

lthough the early practice of the Lu- an Church was to kneel, the practice anding reappeared. This was partic- y true in those sections which de- ed that the elements were not the icles of the body and blood, but only bols. Unfortunately this gave rise to strife in the church and one was soon identified in his beliefs about the Real Presence on the basis of his posture, Lutherans kneeling, Reformed people standing.

The Lutheran Church has never laid down a rule about which is proper. Dr. Reed in his book, *The Lutheran Liturgy*, says, "Kneeling more fittingly expresses the right spirit of the moment, born of reverence and humility. Practical considerations sometimes favor standing."

Another question sometimes asked about the administration of the sacrament concerns the use of the common cup as opposed to the individual glasses. Toward the end of the last century the standards of hygiene became a matter of great concern. The result was to abolish the ancient custom of having everyone drink from one cup, and so permit communicants to receive the wine from small glasses filled by the pastor from the chalice.

THE NEW *Service Book and Hymnal* makes only one small revision here. In place of the words of administration in the *Common Service Book*, the formulas have been shortened. Thus the pastor will say as he gives the bread: "The Body of Christ, given for thee," and with the cup, "The Blood of Christ, shed for thee."

This then is our communion, the high point of the service. All that has been done before has led us to the moment when in a very real sense Jesus Christ enters into our hearts.

Just as he walked the earth once before, although in a different form, now just as truly he walks the earth to dwell within us. Purged of our sins, emptied of our doubts, we come before the altar to receive him. And, wonder of wonders according to his promise, he comes to us.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Second marriage

QUESTION: My two children, Marie 11, and Elaine 13, are very critical of my second marriage. Their mother died four years ago, and I managed to hold them together, with some outside help. Then I decided upon marriage to a fine woman who has been a friend of the family for a long time.

As soon as I mentioned the possibility of marriage to the girls, they were up in arms. I thought they would soon calm down under the benign influence of Eunice, my intended wife. But with the marriage the situation became worse, and Eunice's well-intended efforts to be nice to them were pushed aside in a rude manner.

This unfriendly attitude, almost militant, has us both worried. Our life together has been completely harmonious, but the girls have become a threat to our happiness. Nothing we do seems to be of any help.

REPLY: It seems that you lost a good opportunity to prepare the way for your second marriage. If you had brought Eunice into your home as a guest at an early date, without any reference to any possible marriage, and had given her a chance to cultivate the girls' good will and companionship, you might have avoided much trouble.

Your daughters are at an age when there is a growing desire for independence, for increasing freedom from family control. Such independence, course, should come slowly, as are ready for it. But a new fact now present which complicates t natural yearning and problems.

Furthermore, at their ages, and prived of their mother, you as t father had come to mean more to t than at any previous time. The see you choose another woman whom now goes your major affec probably makes them feel that have rejected them, even though do not feel that way at all.

1) Talk the whole matter over the girls, after creating a pleasar mosphere, and help them to see the good past with their mother is and cannot be recalled, and that e one in such a circumstance must reality and work out the best po solution. Insist that your devoti them has not changed, that Eun eager to be helpful and that she help them over many difficult t tions.

2) Lead them into an understa of your need for close companic at your own level. Explain that number of years they will be goir from the parental roof and tha would then be left all alone. Help to see the reasonableness of yo marriage.

3) Assure the girls that their n would want all to find the most fying and lasting way of life po

4) Encourage Eunice to do f girls as many things as possible their mother would have done.

5) Eunice, after consultation the girls, should invite their frie the home for meals, games, and ever their interests may indicat win their friends will be a step t winning them.

NOD CONVENTIONS

ung elected by Central

ates Synod ... 1958 goal

ns backing ... Need for

re pastors is stressed

NTRAL STATES

PAUL WIEGMAN

OSPITALITY, sugar-coated with heavenly music, welcomed the Central States' vention May 13 in First St. Paul's rch, Hastings, Nebraska. The moisture is drought-stricken region has definitely ed optimism over church business for coming year.

he convention elected the acting presi- Dr. Alfred W. Young, for a five-year to succeed Dr. Clemens H. Zeidler who gned on Dec. 1. Dr. Young was elected he second ballot. The Rev. Olney Eaton elected secretary and Mr. Paul Palm- t, treasurer. Synod authorized the execu- committee to elect a clergyman, upon ination by the president of the synod, ull-time assistant to the president.

rince of Peace Church of Bethel, Kansas, Rev. Frederick Juilfs, pastor, organized April 29 was received into synod.

r. Fred C. Wiegman addressed the con- tion as ULC representative. Seven were ained to the ministry: Thomas E. Gra- , called as a missionary to Malaya; uts Grinvalds, called to St. John's rch, Sterling, Neb.; John C. Heidbreder, ed to Good Shepherd, Lindy, Neb. and brara Church, Niobrara, Neb.; Glen W. nzow, called as a missionary to Hong ng; Stanley D. Senness, called to St. e's, Emerson, Neb.; Jearald J. Shaft, ed to St. John's, Schuyler, Neb.; and sley J. Fuerst, called to teach in Central inary, Fremont, Neb.

The convention went on record to "assure the leadership of the ULCA that each congregation will be urged to surpass the minimum quotas of the 1958 benevolence goal." The convention also endorsed the stewardship sector project and favored urging "each pastor, council, and councilman to wholeheartedly support the stewardship project."

Discussion centered in the proposed budget for 1958. Synod accepted a per capita basis for apportionment for 1958 of $23.07 divided as follows: ULCA budget Part I, $7.70; Midland College appeal, $7.50; LWA, $1.50; and synodical budget, $6.37.

A double apportionment quota was set at a per capita basis of $5.65 to be applied toward the ULCA budget, Part II. The treasurer of synod was instructed to give priority to the institutions on the territory of synod so that they may be guaranteed up to 90 per cent of the budget allocation. Included are the Lutheran Student Foundation and the home missions committee.

According to Charles A. Harkness, Jr., statistical secretary, the synod showed a gain for the year of 2.54 per cent in baptized membership, 2.55 per cent in confirmed membership, but only .43 per cent in communing membership. Per capita expenditure based on confirmed membership was $57.85, of which $46.44 went for local purposes and $11.41 for benevolences. This compared with $48.90, $39.04 and $9.86 respectively for the previous year.

Speaker for the Lutheran World Action Rally was the Rev. Rollin G. Shaffer, promotional secretary of the LWA. Dr. E. B. Keisler and Dr. A. W. Young reported on the work at Central Seminary and Tabitha Home.

FLORIDA

By JOSEPH HUNTLEY

POWER AND GROWTH were the keynote words as the Florida Synod met May 13-16 in Jacksonville for its 29th convention. Reports showed four new congregations and

IN ACTION IN INDIANA

Sec. Stevenson, Dr. Dwight Putman, Pres. Wick, Treas. Applegarth, Vice Pres. He

ten new pastors received in the past year, and a net gain of 1,906 baptized members—a 14 per cent increase.

The 44 pastors and 32 lay delegates attending sessions in the George Washington Hotel represented 15 self-supporting congregations, 22 mission congregations and five mission fields under development.

Perhaps the greatest confidence in Florida power was shown in adoption of a budget of $131,014, or $17.25 per communing member. Included was a salary increase for the president, expenses for the statistician, and larger grants for the ministerial education, social missions and worship committees. The Florida Lutheran, synodical bimonthly, also was granted more funds.

Dr. Royall A. Yount was re-elected to a second five-year term. Other officers named: Pastor W. Baxter Weant, vice president; Pastor Charles F. Steck, Jr., secretary; Mr. Carl Woerner, treasurer; Mr. Robert Beese, statistician; and Pastor Luther N. Schaeffer and Mr. John Sullivan, executive committeemen.

THE EXECUTIVE COMMITTEE was en
ered to rent an automobile for the u
the president in travel throughout the s
Other business included endorsement o
Sector Plan for use in the fall; approv
the merger of Holy Trinity and St.
into St. Peter's at Miami; setting a go
five new missions a year for five years
approval of ministerial aid up to $400

President Yount preached at the op
communion service in St. John's Ch
official host to synod. Sermons were
given by the chaplain, Pastor Ben D. Vi
and two United Lutheran Church repre
tatives, Dr. J. Luther Mauney and Dr. C
H. Berkheimer. Each called for total
mitment to Christ.

GEORGIA-ALABAMA

By PAUL J. RENZ

HIGHER LEVELS of stewardship ar
creased enlistment of part and ful
church workers were presented as top

convention of the Georgia-Alabama

egates meeting May 7-10 in St. Paul's h, Savannah, Ga., approved the ex- committee's recommendation to the office of full-time superintendent issions and stewardship. They also 1958 budget funds for the new office, nal approval must await convention next year.

synod committees were instructed to carefully to meet conditions arising the rapid growth of the synod. Dr. rd Gerberding, executive secretary of oard of American Missions, reported mong the synod's 47 congregations 19 issions receiving salary aid. One-fifth congregations of the synod have been ed into synod in the last seven years. new fields will be occupied soon after 1.

o new congregations were received at ession. They are Faith, Birmingham, Paul O. Hamsher, and St. Matthew's, a, Pastor Karl H. Suhr.

E NEED for more church workers was asized. A study of church vocations e synod showed that the synod pro- only about one-fifth of the ministers d for replacements. A hopeful sign, elegates were told, is that 54 young e from synod congregations are now ted in full-time church service.

e synod ratified amendments to the A constitution concerning the Court of dication and Interpretation, but re- one which would authorize appoint- of the court by the church president ad of its election by the ULCA conven-

Wynne C. Boliek, ULCA representa- spoke on "Seven Working Arms of Our gregation" and told of plans for ULCA's anniversary in 1958.

C. E. Fritz, synod president, in the nunion sermon opening the convention, centering all doctrines and confessions e thought of the risen Christ.

ree candidates were approved for or- dination. Ernest Burns, C. K. Derrick, Jr., and George T. Moore are graduating from Southern Seminary. Mr. Moore will return to the mission field in Liberia, Mr. Derrick will be mission developer in Montgomery, and Mr. Burns has accepted a call in South Carolina.

Officers re-elected were the Rev. Dermon A. Sox, secretary; Mr. Donald A. Spann, treasurer; the Rev. Raymond D. Wood, archivist; and Dr. W. H. Lefstead, statistician.

INDIANA

By W. L. PIFER

A HUNDRED and fifty-six delegates at the Indiana Synod convention, May 13-15, in St. Mark's Church, Auburn, accepted without question a 1958 budget of nearly $400,000, including double apportionment, and then spent two days wrangling over a $2,400 item of the president's house allowance. The question was whether the synod should keep the present parsonage which is inadequate; sell the parsonage and provide an annual allowance for housing; or construct an office-parsonage.

Delegates, after hours of debate, voted to sell the parsonage and grant an allowance of $3,000 for the president to provide his own home.

President Walter M. Wick, in his report to the convention, noted the advance of stewardship within the synod due to the growing use of the sector plan. He also called attention to the evangelism mission in Indiana and the steady growth of newly organized missions. Three mission congregations were received into membership . . . Trinity Church, Lebanon; Prince of Peace, Indianapolis; and Christ Church, Crawfordsville.

DR. DWIGHT F. PUTMAN, president of the Central Pennsylvania Synod, as the representative of the ULCA, made a clear and concise presentation of the plans and goals of the church as voted during the biennial

convention at Harrisburg in October, 1956.

Officers elected are the Rev. Robert H. Heine, Ft. Wayne, as vice president; Mr. James Applegarth, Indianapolis, treasurer; the Rev. Frank Stevenson, Muncie, as secretary to succeed Dr. Donald E. Elder.

The foreign missions committee scooped itself with the showing of the new film *Younger Brother—A Son of Japan* to be released in July in connection with the world mission study theme for 1958, "The Christian Mission in Japan."

OTHER ACTIONS of the convention were establishment of a revolving loan fund by the Brotherhood; realignment of the three conferences; and planning synodically initiated hospitalization insurance for pastors and families.

Dr. Edwin Moll, former director of Lutheran World Relief in the Middle East area, electrified the audience at a fellowship banquet.

Rumblings of discontent over the pension policies of the ULCA in regard to the contributory plan payments were heard from the older men and supported by some of the younger men who felt there should be no connection between the church's obligations and Social Security. Hoosiers are not satisfied with the actions of the ULCA at Harrisburg.

The ULCA was memorialized in regard to the training of laymen for certain phases of church work due to the shortage of pastors.

MICHIGAN

By CLYDE G. STEELE

PROGRESS AND EXPANSION were dominant notes of the Michigan Synod meeting in Trinity Church, Battle Creek, May 13-15.

The report of the Rev. Louis F. Gunderman, statistician, emphasized the advance during the past year. There was a growth in baptized members of 2,793, an increase of 13 per cent. In confirmed members there was a gain of 1,557, an increase of 11.4 per cent. Communing membership advanced

FOREIGN MISSIONS IN MICHIGAN
Dr. Clyde Steele with Pastor Andrew missionary to Japan, who spoke to

1,339, an increase of 12.2 per cent.

With the addition of seven Sunday 1,033 pupils were added to the rolls, ing a gain of 13 per cent. These w greatest gains in the history of the syn far surpassed the average of the ch large. A tribute was given Pastor G man for his 50 years of service to the and his long tenure as statistician.

DISCUSSION CENTERED on the prop adopt the sector project for steward a program for all congregations th Objections were mainly that literatu not been distributed in advance ar that time was too short to organiz quately for this, since synod was volved in its $100,000 mission advan gram.

Dr. Clarence Stoughton of the L Laymen's Movement was called to t many times to clarify the plan and of the sector project. Delegates fin proved that it be recommended to

ions for use during the special stew-
ip emphasis this year.

ASSISTANT to the president will be
immediately. Delegates debated for
me on the conditions of the call, such
using and duties. Mr. Robert Krasa,
with Chrysler Corporation, will be ex-
d the call. He has indicated that he
accept.

e of the highlights of the meeting was
esentation by the committee on for-
missions. With a 12-foot background
ing of a giant map of the world and
ed by a life-sized figure of Christ with
outstretched Synod Chairman Clyde
ole presented to the convention living
ures and visible results of the global
rom.

e Rev. Andrew Ellis and Miss Esther
rrish, missionaries to Japan, outlined
ork of the church there. The conven-
heard personal testimony concerning the
ess church from a group of Lutheran
ers now in America: Teruya U Yeno
Kamamoto, Japan; Prof. Sundur Anan-
from Andhra Christian College in
Mr. Kamal Hanna and Miss Anahid
an from Jordan. Representatives from
regations in synod giving units of sup-
to missionaries placed miniature flags
e map where assistance is given.

ANOTHER HIGHPOINT was the ordination
Vilis Varsbergs who was born in Latvia
emigrated to America in 1949. During
Russian occupation of Latvia, his family
refuge in Germany. His father was
d in an air raid on Berlin in 1945; from
'49 the Varsbergs stayed in a DP camp
nberg. In '49 he came to the U.S. and
he next year and a half labored as a
chopper in the cotton fields of Mis-
ippi.

In 1950 with a $500 scholarship from the
ard of Education and $70 personally bor-
ed against his meager cotton crop, Vilis
olled at Midland College. After gradua-
n '54 he enrolled at the Chicago Semi-
, completing his work this year. Presi-
Knubsen officiated at the ordination.

Three newly organized congregations were received into synod, bringing the total of churches to 49. The congregations received were: St. Andrew's at Birmingham with the Rev. Robert Fuller as pastor; Our Risen Lord Church, Flint, the Rev. Thomas Be-Miller, pastor; and Peace Church, Ann Arbor, the Rev. William Black, pastor.

The synod voted unanimously to become a member of the Michigan Council of Churches. Judge James F. Henninger of Allentown, Pa., was the ULC representative to the convention. Dr. Edwin Moll described the Lutheran World Action endeavors.

A 1958 budget was adopted on the basis of $19.31 per communing member.

WARTBURG

By ARNOLD H. KAITSCHUK

THE WARTBURG SYNOD will give added impetus to home missions, stewardship and evangelism. A resolution to add a second full-time worker for these activities was passed unanimously at the 82nd convention held in Peace Church, Steeleville, Ill., May 13-15. It was hoped to obtain a qualified pastor who will be able to undertake this work by September.

The basic budget for 1958 was set at $24 per communing member to meet the 1958 double apportionment goal. This makes a total of $377,232 to be raised, of which $134,892 will be apportioned among synodical institutions and agencies.

The 43 pastors and 24 lay delegates approved expansion of two educational institutions. Carthage College plans to open a new campus somewhere in the Chicago-Milwaukee-Rockford triangle area and Chicago Lutheran Seminary at Maywood to build a new chapel. A drive for $150,000, to be split two to one for Carthage, was set for 1959-60 by the executive committee.

Two recently ordained pastors were received by the synod, the Rev. John Hering of St. John's Church, Bremen, Ill., and the Rev. Paul James, who has been at St. Paul's, Lyons, and Trinity, Pell Lake, Wis. Two students were introduced. Richard Bailey will

serve St. John's, Bluff Springs, Ill., and Wendell Mathews will serve Immanuel, Lena, Ill. Not present were Paul Schubert, who will serve Norway Grove, DeForest, Wis., and Howard Black, to serve St. Paul's, Guttenberg, Iowa. All four will be ordained within the next few weeks.

TWO NEW CHURCHES were received into the synod, Norway Grove and St. Stephen's, of Belleville. Pastor W. D. Knappe is the mission developer at the latter congregation, the second in Belleville.

President R. R. Belter, of Burlington, Iowa, preached the Communion sermon. He said the task of the church is threefold: to plant, promote and preserve. Dr. John F. Futchs, president of the Rocky Mountain Synod, represented the ULC.

Officers elected were E. Ray Morack, vice president; W. W. Roth, secretary; R. L. Boulton, treasurer; and J. A. Goeken, statistician. Reports of officers and committees showed progress in every field.

The synod voted to create a Board of Evangelism of six pastors and six laymen to carry forward the program. The president was authorized to appoint a committee to study insurance matters prior to the next convention.

The 1958 convention will be held at Trinity Church, Golden, Illinois.

WEST VIRGINIA

By HAROLD L. HANN

PROPOSAL to make the office of president full-time was defeated by the West Virginia Synod at its 45th convention at Jackson's Mill, May 12-15. Rejecting the plan three to two, opponents gave two reasons: 1) the double apportionment appeal of ULCA will stretch congregational giving much beyond present levels, and 2) proposed merger of ULCA with other Lutheran bodies by 1962 might make setting up a full-time presidency a premature move that would have to be changed again. After general discussion delegates decided to continue the present plan, with an election at each convention.

The Rev. George C. Weirick, past
the Aurora-Davis parish, was re-e
president for one year. Others return
office were the Rev. Donald D. And
Keyser, secretary; H. L. Shelhamer,
gantown, treasurer; and the Rev. Willi
Carlson, Accident, and Eric C. Sum
Fairmont, executive committee.

Unrest with an antiquated minimum
tor's salary level led to the taking of a
survey during the three-day session. B
adjournment a resolution was adopte
ting $4,000 as the minimum annual
for pastors.

DELEGATES and visitors attending a
ardship banquet heard the Rev. Gord
Folkemer, of St. Matthew's Church,
Pa. He said, "The way a man gives of
self—his time, energy, talents and mo
is the acid test of whether or not he is
Christian." At a later synod session
Folkemer told of the successful ope
of the sector project on the congrega
level.

Stewardship opportunities confrontin
entire church were outlined graphicall
Richard T. Sutcliffe, ULCA represent
who is associate director of the Depart
of Press, Radio and Television. The b
adopted for 1958 was by far the highe
synod history, with a per capita sha
$18.37.

Ordained at the final evening session
Robert H. Anscheutz, who will serv
Johannes Church, Leopold; Robert
Shade, who has been called to Mt. Ca
Church, Westernport, Md.; and Russe
Steward, who will go to First Church,
burg, O. The convention chaplain was
tor Maurice M. Smeal, of Warwood Ch
Wheeling.

Delegates to the synodical Women's
sionary Society voted to change their
to the United Lutheran Church Wome
the Synod of West Virginia. Mrs. Er
Summers was re-elected president;
Kermit Glotfelty, vice president; Mrs. Jo
W. Weishar, secretary; and Mrs. Ke
Keller, treasurer.

ssion Development Begins in Houston and Dallas ew Congregation is Organized in Corpus Christi

By J. F. VORKOPER

OUSTON—United Lutheran mission work nued to spread in Houston and Dallas e developers moved in to establish foot- s for new congregations.

Houston, Pastor Paul L. Schmiedel ar- l with his family from Indiana to begin s in Little York. He will develop the th ULC mission in the metropolitan of Houston.

Dallas, Pastor Henry E. Moyer of over, Kansas, was to begin development burban Farmer's Branch-Carrollton. It be Dallas' fifth ULC mission. The th Dallas mission, Holy Trinity Church loped by Pastor David A. Jensen, was nized April 28. Synod President Royal sher signed the purchase contract for urch site.

he third mission in Corpus Christi was nized April 14 with 70 confirmed mem- . Development of the field, preceded by extensive survey, was begun in March, 6, by Pastor Stephen E. Schullery. The nizational service was attended by Dr. her and Dr. Donald L. Houser, secretary English missions of the Board of Ameri- Missions. The congregation took the e of St. Stephen's Church.

ROGRESS of missions was evidenced by building improvement projects. Prince Peace mission in South Houston is erect- a youth activity building. Members of congregation are supplying the labor un- the direction of Pastor Frank R. Wagner. r Saviour Church, Tyler, bought a four- e church building site. St. Luke's Church, hardson, moved into its new house pel. St. James' Church, Houston, is plan- g to install an air-conditioning system. Paul's Church, Lake Charles, has let bids construction of a church.

A LEADERSHIP SCHOOL is being conducted by ULC congregations in Corpus Christi at St. Mark's Church. Pastors Philip L. Wahlberg, Jr., and Stephen Schullery, and Mrs. W. W. McColgan are teachers.

Pastor's Daughter Helps Out in Mission Church *An emergency arose at St. Stephen's mission, just organized in Corpus Christi, when the pianist who had served the young congregation moved to South America and a replacement had to be found at once. Pastor Stephen Schullery found it right in his own home. His 11-year-old daughter Deborah, in her fifth year of piano study, volunteered to help out and, the congregation agreed, did a commendable job. Deborah, who also plays the violin and the accordion, is now regularly performing the duties of pianist while her father conducts church services.*

Endwell Mission Organized

ENDWELL, N. Y.—The meeting place was a fire station. The meeting was called to complete organization of a new ULC congregation which was to take the name of Our Saviour Church. The date was May 4.

Pastor Howard A. Lenhardt, as field missionary for the New York and New England Synod, was chairman for the meeting which adopted a constitution, elected a church council and voted to assume title and financial responsibility for a parsonage and church site previously bought by the synod.

At the organizational service the next morning, 132 adult members and 84 children were received into the church. Pastor Myron Jaenecke, vice president of the synod's Central Conference to which Our Saviour's Church will belong, brought greetings, and Mission Developer Albert L. Haversat, Jr., preached.

The area had been surveyed in December, 1955, by Pastor Paul Tritschler of Holy Nativity Church in nearby Endicott. The Board of American Missions approved the field two months later, and in June of 1956 Pastor Haversat, just out of Philadelphia Seminary, began development work. He held the first service with an attendance of 143 in September.

Prospects for future growth of the new congregation are good. The membership is young. Average age of charter membe under 37. Most of the 84 children in day school are under ten years of age.

Young Congregation Gets Synod's Best W
Pastors Lenhardt, Haversat and Jaene

The event was of special significanc Pastor Lenhardt. It was the last missi New York whose organization he had s vised. After having served as synod missionary since 1950, Pastor Lenhard ready this month to transfer to Trento assume the post of New Jersey Synod s tary of home missions and parish educa

Mission is organized in Central Conference of New York and New England Synod
Pastor Lenhardt presides over business meeting at which congregation adopted constit

ding Altar Recommended Use in Mission Program

By RALPH I. SHOCKEY

ENTON—A portable folding altar and t have been in use for five years at Good herd mission church in Sommerville will continue to serve until the new ch is completed this fall.

ce the arrangement was so satisfactory, r Robert Peterson has suggested the of the same plan in other mission ches. Most of them meet in lodge halls schools where storage is a problem. Both intments are constructed from plywood can be folded to fit into a small space. ans are now being prepared by Fred ifshey, a member of the church who gned the appointments, for general dis- tion to mission congregations by the dical Board of Home Missions.

OME 225 specimens of medallions and s of Martin Luther and the Reformation presented to Saskatoon College and inary, Saskatchewan, Canada, by Dr. Schreiber, pastor of Calvary Church, ey City. Dr. Schreiber provided a dis- cabinet to correspond with the wood- of the board room at the seminary. Rev. Otto A. Olson, acting president he seminary, accepted the gift on behalf he seminary.

EW CONFERENCE officers are:

orthern: The Rev. Harry Young, presi- t; the Rev. J. Russell Hale, vice presi- t; the Rev. Herman Meiberg, secretary; Henry Rung, treasurer.

entral: The Rev. Frederick Fairclough, sident; the Rev. Arnold Dahlquist, vice sident; the Rev. Robert Z. Wuchter, sec- ary; and Henry Waitz, Jr., treasurer.

outhern: The Rev. Charles Rinck, Jr., sident; the Rev. William Laird, vice presi- t; the Rev. Robert Oswald, secretary; and Donald Traub, treasurer.

HENRY WAITZ, JR., president of the Lu- an Welfare Association of New Jersey, s chosen Layman of the Year by the synod Brotherhood at the convention held at Camp Beisler, May 4.

ELECTED as synodical Brotherhood officers were Eugene Kelchner, William Blohm, Jr., Roscoe Roos, and Albert J. Hastaba, treasurer.

THE SAYREVILLE area has been approved for occupancy by the Board of American Missions. The Rev. Gustav Wuestefeld will begin the development work June 15.

The Rev. Frederick J. Spreen, mission developer in the Hamilton Square area near Trenton, has been conducting services for the past two months.

BILLY GRAHAM meetings in Madison Square Garden have the support of some synod pastors. One pastor has made arrangements to provide free bus transportation.

THE SPRING FESTIVAL of the Lutheran Welfare Association of New Jersey was held in Jersey City, May 19. The Rev. Arnold Dahlquist president of the synodical board of social missions, was the speaker.

GROUND BREAKING for the new 26-bed infirmary, dining room and kitchen at the Lutheran Home of New Jersey in Moorestown is set for June 6. Synod President Edwin H. Knudten will speak.

Vacation church school workshop for Northern Conference churches was held at St. Paul's Church, Teaneck, May 11.

Altar Used at Sommerville Mission Church

General distribution to missions is suggested

Work on Minneapolis Welfare Center Begins, Lutheran Student Center Dedicated at St. Paul

By PAUL LUTHER WETZLER

MINNEAPOLIS—The Lutheran Welfare Society of Minnesota began work on a $350,000 welfare center and office building at 2400 Park Avenue, Minneapolis, last month. The new center will be ready by Christmas.

Pledges totaling $471,000 were received from 1,100 Lutheran congregations in Minnesota. The drive was launched in connection with the society's 50th anniversary. Among features of the modern building are special sound-proof interviewing rooms for social workers and chaplains.

Pastor Luther O. Gjerde, executive secretary of the society, reported that the agency completed 198 adoptions in 1956. It cared for 597 children, provided counseling services through its chaplaincy department to 310 individuals, assisted in the resettlement of 502 refugees since 1953. Its budget for 1957 has been set at $483,500 of which $89,000 will be contributed from three community chests in the state.

The society has been authorized to put into practice a system of adoption fees "as soon as practicable." A recently passed Minnesota law authorizes welfare agencies to charge up to $300 for each adoption.

THE NEW $175,000 Lutheran student center on the St. Paul campus of the University of Minnesota was dedicated May 26. Work had been started on the project last July.

The Rev. William Larsen, president of the United Evangelical Lutheran Church and former executive director of the Lutheran Student Foundation of Minnesota, delivered the address. Dr. Donald Heiges and other church leaders participated in the service of dedication.

The Lutheran Student Association is now the largest religious group on the campus of St. Cloud State Teachers College. A directing committee was organized. A counselor is being named for this rapidly growing state school.

The Lutheran Student Foundation of nesota is now serving 10,850 Lutheran dents on campuses of state-supported other non-Lutheran colleges.

EIGHT YOUTHS among 66 attendi retreat scheduled in May to discuss o tunities in the Christian ministry said felt a "definite call" while 17 other nounced they may consider a decisi favor of the ministry. "Favorably incl were 33, and only five said they had defi no inclination toward full-time church ice.

Participants had been carefully se by pastors. Camp director was Dr. Cla B. Lund, synod director of religious e tion.

Organ Will Be "Rejuvenate

MINNEAPOLIS—There was serious nee "rejuvenation" of the organ in the M apolis municipal auditorium where th sions of the Lutheran World Federatio sembly will be held in August, organ e said in April. Dr. Paul Ensrud, chai of the music department of St. Olaf Co warned that practically every rank of has dead tones and that the pedal di "will require considerable attention" b it can be used.

The city council committee appeale public contribution to recondition the ter-million dollar instrument. It said $3 would be needed. Last month, the co voted $12,900 to get the repair job u way. The organ, the council assure public, will be in good condition whe Federation convenes.

THE GREEN LAKE CAMP at Chisago Minn., will open June 7 with a leade

(Continued on page 47)

Young Lutherans Break Through National Boundaries

NNEAPOLIS — Young Lu- ns at Holy Trinity Church ot wait for the Lutheran d Federation assembly to how people of many tries can be united in st. They were hosts to 23 gn Lutheran students and l a great deal about re- s and social customs in the rs' home lands, and their ons of things in the U.S.A. e foreign youth, who are ding Twin City high schools r an exchange student pro- , spoke of dating and k 'n Roll" (teenagers in stan like it too), but also ch matters as the need for ggressive mission program apan and the lack of youth rams in Finnish churches. ighlight of the evening was ech by Manuel Enverga of Philippines which won him Voice of Democracy" contest a trip around the world. h son has the same God-given rights," he told his applauding cosmopolitan audience. One of the few adults among the guests was Dr. Gould Wickey, executive secretary of Board of Higher Education, who challenged the young people "to assume unassigned onsibilities" in a world that more than ever needs the witness of Christian youth.

Boy from the Philippines Addresses Lutheran Youth Rally
The background was formed by flags from forty nations

O

nod-Wide Sector Project omoted at Camp Session

By E. RUDOLPH WALBORN

OLUMBUS—Ohio's congregational stew- ship leaders reached the third phase of a od-wide sector project campaign the first k in June at Camp Mowana. Three two- sessions were scheduled for sector train- programs.

he first two days, Saturday and Sunday, e restricted to laymen. Lutheran Laymen Movement leaders Chester A. Myrom and Ira F. Angstadt and Pastors Leopold W. Bernhard, New York, and Robert F. Fisher, Temple, Pa., were to assist Synod Stewardship Director Leo F. Schwerin and Professor Amos John Traver in the program.

In a series of 13 area stewardship sector project meetings across the synod held in March, over 85 per cent of the congregations were represented. John L. Berger and Ervin E. Young of the LLM presented the sector project, assisted by five pastors.

Pastors were brought together for the first briefing in four conference meetings in February.

PACIFIC SOUTHWEST

New Site to Be "Colonized" By Grace Church, Phoenix

By LOUIS F. MERTZ

PHOENIX, ARIZ.—A "major crisis" was averted by Grace Church, Phoenix, when the congregation resorted to prayer in an effort to arrive at an agreement on its future course of action.

The congregation of over 1,500 baptized members had bought a 4½-acre site for $87,500 in a new residential area of the city. The site is 2½ miles from the present church.

Three possibilities were under discussion for future development: To build a large new church at the present site, to build a large church at the new site, or to "colonize" the new site by building a church sufficiently large to hold those desiring to move while continuing services in the present downtown church.

Several congregational meetings wer with no apparent prospect for a harm solution. "When things appeared at a passe we resorted to a technique we le from the evangelism mission, the vigil," Pastor Lyle C. Burns reported.

Before each of the last two meeti 12-hour prayer vigil was held wit dominant petition: "Lord, reveal th for this congregation."

"It is hard for me to believe wha

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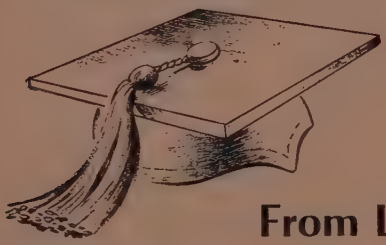

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," wrote Dr. Burns. "The final decision eached through a *unanimous* vote. On 26 the congregation decided that the ization should be divided into two one to remain at the present location ne to colonize the new site. The spirit magnificent. Some time in the year l Grace Church will become two con- ions. There are tremendous problems o be faced. But we are confident now the problems are not insurmountable."

NIA

ntee Commissioned Foreign Missionary

By MARSHALL F. MAUNEY

RION—The Rev. Karl Laantee, former r of the Bland County parish, was com- oned as a foreign missionary at Eben- Church here May 12. Officiating was Earl S. Erb, assisted by Pastor R. B. . of Ebenezer, and Pastor Charles g of Pulaski, president of the Marion erence.

stor Laantee is a native of Estonia, from h he fled when Communists took con- He was graduated from Wagner Col- and Philadelphia Seminary, and was or- d in 1953. He is now studying Spanish lew York and will leave for Argentina ly.

N AREA Church Councilmen's Institutes held throughout the synod last month. F. Angstadt and Ervin E. Young, of the eran Laymen's Movement, presented the ardship Sector Project which will be ducted in the fall. Pastor D. R. Stone- of Staunton is chairman of the com- ee in charge.

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Dedication of Founders' Memorial was a highlight scheduled for Alumni Day at Roanoke College June 1. A gift from Earle H. Tiffany, class of 1916, it was presented in memory of David F. Bittle and Christopher C. Baughman, founders.

COLLEGE CHURCH, Salem, has accepted final drawings for a new $160,000 parish building. The Catawba stone structure will house a fellowship hall and kitchen, church parlor, library and office. This congregation serves students at Roanoke and children at the Lutheran Children's Home of the South.

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VIRGINIA . . .

St. Martin's Church, Quicksburg pa[stor] dedicated its renovated building on Apr[il] with Superintendent R. Homer Anders[on] speaker. A new electronic organ is incl[uded] in the $3,700 project.

The Powell's Fort Youth Camp wi[ll] held Aug. 24-31. Pastor V. A. Moyer[s] will serve as director and Pastor A[.] Fenner as registrar.

Miss Margaret Miller, missionary or[dained] lough from Liberia, spoke at the May[ ] ference meetings of the synodical U[nited] Lutheran Church Women.

PENNSYLVANIA

Muhlenberg Center S[ ] To Be Dedicated Jun[e]

BETHLEHEM—Dedication of the si[te] Muhlenberg Medical Center has been s[et] June 9. Dedication coincides with the [be]ning of the public fund-raising campai[gn] the first units which will cost $6,500,0[00] build and equip. Government grant[s] provide the balance between funds rai[sed] the seven-county service area and [its] needs.

Members to advisory boards have [been] named during the past two months. [They] represent all areas interested in the [ ] and have agreed to act as sponsors [of] hospital and to serve in an advisory c[apacity] to its board of directors.

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larence A. Reichard of Allentown was)inted chairman of the commerce and stry division of the fund campaign. A ufacturer, he is a member of the Board Christian Education of the Pennsylvania isterium and of the board of directors of adelphia Seminary. His division will be onsible for solicitation of contributions a commercial enterprises throughout the ice area.

art of the public phase of the fund- ng campaign is the offer of a certificate $26 worth of services to contributors least $52 paid over one year. The cer- te will cover services in the general ital for the contributor and his depend- not covered by insurance. The certifi- of credit will be honored during a two- term after the hospital is opened.

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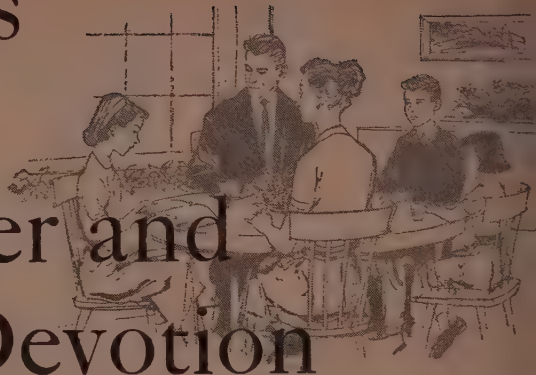

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NADA: St. Peter's Church, Kitchener, Ont.

11-13
NTRAL PENNSYLVANIA: Gettysburg llege, Gettysburg, Pa.

16-19
ELANDIC: Vikur Church, Mountain, N. D.

17-20
W YORK AND NEW ENGLAND: Zion urch, Niagara Falls, N. Y.

18-20
OVAK ZION: St. Peter-St. Paul's Church. e Island, Ill.

23-26
STERN CANADA: Trinity Church, monton, Alta.

NESOTA . . . (Continued from page 40)

CENT groundbreaking services were held aith Church, Lilac-Way, Minneapolis, is erecting a $170,000 church (April for a first unit parish hall at Hope rch, Minneapolis (May 5); and for a unit $120,000 church to be built by tement congregation in Bloomington.

lem Church, Albert Lea, celebrated its anniversary on May 5. Speakers were J. H. Dressler, father of the pastor, and d President Paul E. Bishop. Faith rch, Winona, celebrates its 40th anni- ry on May 19.

R. FRANKLIN CLARK FRY will deliver the ion to the University of Minnesota grad- on class at the baccalaureate service.

CHANGES OF PASTORATE—

INDIANA

STENBARGER, LEWIS C. From St. Peter's hurch, Camden. To Otterbein parish.

OHIO

WER, DAVID S. From North Baltimore arish. To Eastlake, mission developer.

PACIFIC

, EUGENE. Seminarian. To Good Shep- rd Church, Pocatello, Idaho.

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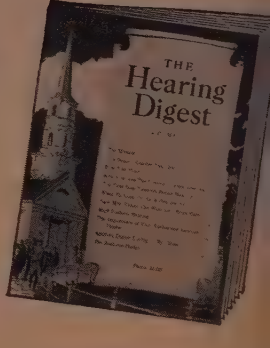

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..., MILTON S. Seminarian. To Shepherd ...the Hills Church, Stevenson, Wash.

CENTRAL PENNSYLVANIA

...LITZ, CLAUDE. From Grace Church, ...rristown. To institutional chaplaincy, ...rk County.

PENNSYLVANIA MINISTERIUM

...ELL, CHARLES. From Christ Church, ...anton. To Zion Church, Girardville.

...AW, BURLINGTON B., JR. From ...arlestown parish, Ranson, W. Va. To ...cramento parish.

...Z, CHARLES E. Seminarian. To Zion ...urch, East Pikeland.

... DURELL J. Seminarian. To Quakake-...tano parish.

DECEASED

... ARTHUR HORMANN, 87, pastor emeri-...d the Lutheran Church of Honolulu, ... May 11 in Honolulu.

... Hormann was a native of St. Louis, ... and a graduate of Northwestern Col-... Watertown, Wis., and Lutheran Semi-... in Milwaukee. He received a Ph.D. de-... at the University of Berlin and was a ...ssor of history at Northwestern College. ...r a long time the only Lutheran pastor ...waii, Dr. Hormann was called to the ...olulu church in 1916 and served until ...etirement in 1946. He was also pastor ...e Lihue Lutheran Church from 1918 ...947.

... Hormann is survived by his wife, the ...er Maria Meyer; two sons, Bernhard ... Helmuth; a daughter, Irmgard; two ...ers, Dr. R. B. Hoermann and Dr. B. A. ...mann; four sisters, Mrs. Max Melzer, ... T. F. Shinnick, Mrs. Arthur J. Spitzer, ...Mrs. Lawrence Clark; and four grand-...ren.

...neral services were conducted May 15 ...e Honolulu Church by the Rev. Glen O. ...ey. Burial was at Lihue Lutheran Ceme-...on Kauai.

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IN CONCLUSION

THERE OUGHT to be a monument somewhere in honor of a pastor's wife. Not anyone in particular, just in general. Our churches benefit immensely from tireless, selfless service they receive from a multitude of these pastors' wives.

It's usually in the early days of a congregation that the pastor's wife can be unusually useful. She may teach in the tiny church school, sing in the very amateur choir, help conduct the women's meetings, serve as the unpaid parish worker.

As the congregation grows in numbers, such services become less necessary. There are many women to do things that a few had to do in the early days. The pastor's wife, especially if she has young children, must give a large share of her time to household duties. Her work then becomes just about the same as that of any other faithful member of the congregation, and if she is wise she recognizes this.

AS SOON, though, as the congregation can manage the expense, a full-time woman worker should be added to the church staff. She can help in the church school, engage in parish visiting, relieve the pastor of countless details of his work. The problem is where to find a sufficient supply of women with fitness and training for such work.

We have struggled along through the years trying to recruit and train a strong corps of full-time women workers. Our two ULC schools (at Ruxton, near Baltimore, and at Gladwyne, near Philadelphia) have never been swamped with heavy enrollments. In 20 years just 79 women have become ULC deaconesses. Others have become parish workers. Read the story about Miss Kraemer beg on page 12 this week for an illus of what one woman can do.

It's odd that in a time when mor 20 million women in the U.S. hav ployment outside the home, the toward full-time work for the chur been so slow to set in. There wil to be some way of dramatizing the bilities. Maybe the AIDS progra scribed in THE LUTHERAN this wee be the way.

This is a venturesome proposal never heard of anybody but the Mo who have tried something like Women who are free to donate a with no compensation except e money, are being urged to take so the many jobs waiting for them churches. Some would be assign parish work, others to a variety of institutions and agencies.

Roman Catholics for centurie course, have had their nuns who themselves to a lifetime of service church. Without the unpaid nuns R Catholics could not manage their chial schools, hospitals, homes.

PROTESTANTS don't like the idea young girl making a drastic prom separate herself from normal life nun must do. People should be f serve the Lord in whatever way he seems to open up. They ought at liberty to change their minds cumstances seem to warrant it.

The AIDS program of one-year teer service is definitely Protestant. a year a woman may decide to go one more year, or ten. If she fin right man somewhere along the wa may decide to marry. However turn out, she will have given va service and learned much about the of the church. —ELSON

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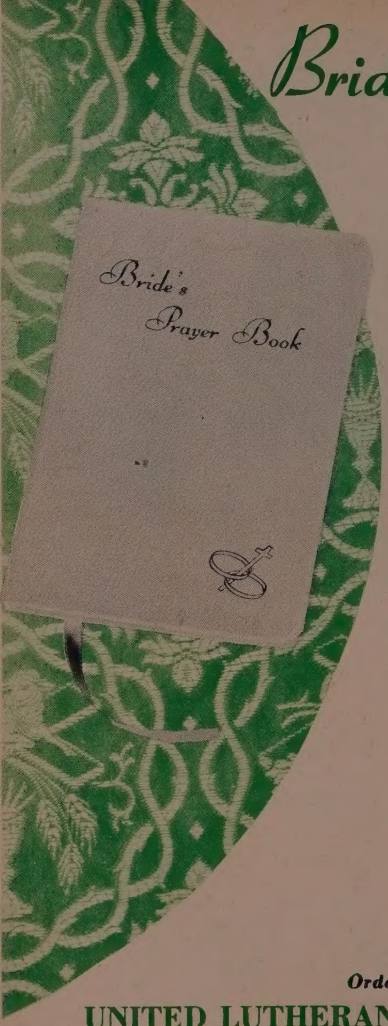

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